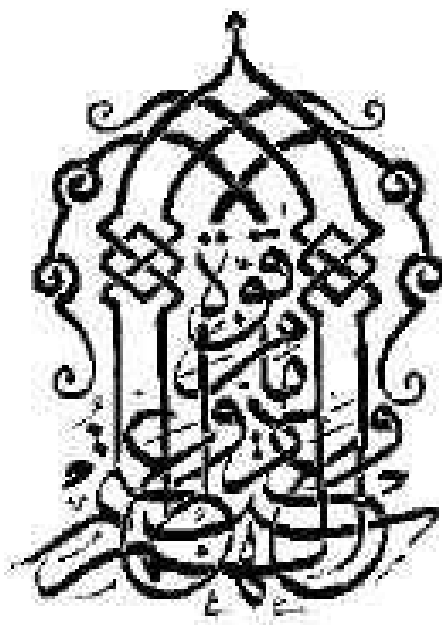
Author's Foreword

All praise belongs to that Creator Who has elevated the stages of those who serve His pristine Shari'ah and who has blessed those following the path of good with the understanding of Deen. I testify that He is One and has no partner in any world. We worship only His true being and seek assistance only from Him. I also testify that our guide in both worlds Hadhrat Muhammad ρ is Allaah's beloved servant and Rasul and the chief of all the Ambiyaa عليهم السلام. May Allaah shower His mercies upon Rasulullaah ρ, his pure family, his revered companions ψ and all those who follow him for as long as the earth and skies remain in existence.

After praising Allaah and sending salutations to Rasulullaah ρ, Allaah's servant Ya'qoob bin Ahmad (may Allaah forgive all his hidden and apparent sins) who is hopeful of Allaah's forgiveness wishes to say that here are some rules and regulations that Allaah has granted him the capability of collecting from the Shaafi'ee books of Fiqh. I have hope that the Exalted Allaah Ta'aala will accept this offering and make its benefit widespread. May He also make it a means of salvation in both worlds for this servant, his family and his teachers. Aameen.

In the light of the Hadith stating that the one who cannot express gratitude to people cannot express gratitude to Allaah, I would like to seize this opportunity to express my heartfelt thanks particularly to those people who have given me encouragement in compiling this booklet. These include my caring teacher Hadhrat Mufti Isma'eel Bargodrawi دامت بركاته (Sheikhul Hadith of Jaamia Uloomul Qur'aan in Jambosar and chief Mufti of Daarul Uloom Kantaaria) and the expert Shaafi'ee researcher Hadhrat Moulana Taa Haa Sahib دامت بركاته. May Allaah grant the two of them the best of rewards in both worlds.

It is also my humble plea to every reader to inform me of any errors. I would be grateful for this so that corrections can be made to later editions. I also humbly request you for your du'aas.

Ya'qoob bin Ahmad Patel
Servant of Madrasah Mu'eenul Islaam
Zakariyyah Park
South Africa
12/04/2004

Foreword

By Hadhrat Mufti Isma’eel Barkodrawi دامت برکاته Sheikhul Hadith of Daarul Uloom Jambosar and chief Mufti of Daarul Uloom Kantaaria (Baruch, Gujarat, India)

ألحمد لله الذي جعل اختلاف مسائل الفقه للأمة رحمة و الصلوة و السلام على محمد المبعوث للآلمين رحمة و على آله و صحبه الذين نالوا باتباع الكتاب و السنة بركة

Allaah I has made the differences of opinion amongst the jurists رحمهم الله a means of mercy for the Ummah. Therefore, it is not something abominable neither is it a clash between truth and falsehood. All that it is is a simple difference in analysis.

The venerable Ulema of the various *Madhaahib* (schools of jurisprudence) have always held the Ulema of other *Madhaahib* in high esteem and they have also quoted the rulings of other *Madhaahib* in their books.

Another matter of fact is that because certain *Madhaahib* are more popular in certain countries and places, it is necessary that books discussing the *Fiqh* of a particular *Madh'hab* be published and distributed in places where that *Madh'hab* is most practised. Because there is a large number of people following the Shaafi'ee *Madh'hab* amongst the *Ahlus Sunnah wal Jamaa'ah* in South Africa, Hadhrat Moulana Ya'qoob Patel Sahib (may Allaah bless him in knowledge and deed) has responded to an urgent call from the public and Ulema by researching authentic books of Shaafi'ee jurisprudence and compiling the rulings in a book.

Since the named Moulana follows the Hanafi *Madh'hab*, one can well imagine the effort it took to compile a book like this. However, despite the difficulty, he has fulfilled the task admirably and his effort bears evidence that the followers of the four *Madhaahib* view the other *Madhaahib* with tremendous respect. It also testifies to the fact that the differences between the *Madhaahib* are really not a means of disunity.

May Allaah make this book of the respected Moulana Ya'qoob Sahib زید مجدهم most beneficial for the followers of the Shaafi'ee *Madh'hab* just as his

previous publications have been. May Allaah also accept it and make his effort a means of good fortune in both worlds. Aameen.

Yours in humility
Isma’eel Barkodrawi
Servant of Ahadeeth at Jaami'ah Uloomul Qur'aan, Jambosar
and
Servant of Iftaa at Daarul Uloom Kantaaria
Baruch, Gujarat, India

8 Safar 1425
30/03/2004

Foreword

From the author of *Tuhfatul Baari*, the esteemed scholar, researcher and expert in Shaafi'ee jurisprudence Sheikhul Hadith Hadhrat Moulana Muhammad Ibraheem bin Ali Khateeb دامت برکاته

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

نَحْمَدُهُ وَ نُصَلِّي عَلَى رَسُوْلِهِ الْكَرِيْم أَمَّا بَعْدُ

We thank Allaah, by Whose limitless bounties this worthless servant received the honour of completing the book *Tuhfatul Baari* in Urdu, which discusses Shafi'ee Fiqh. This book was prepared with the *Kokan* people in mind, who are extremely fluent in the Urdu language.

It was however not possible for the English-speaking people of places like Africa to benefit from the book. Therefore, taking the concern for such people in his heart, Hadhrat Moulana Ya'qoob bin Ahmad Patel Sahib حفظه الله first summarised *Tuhfatul Baari's* chapters of Ibaadaat and then had it translated into English. While I have never had the opportunity of personally meeting Hadhrat Moulana حفظه الله to this day, I have had the privilege of speaking to him directly by phone. Hadhrat Moulana حفظه الله teaches the higher books of Hadith and Tafseer in a Daarul Uloom in South Africa and had also authored numerous Deeni books.

Despite the great distance separating us and the fact that we have never met, our mutual bond of Imaan has brought us close. Such is the miracle of Imaan and Islaam. They are free of the shackles of nationality, colour, lineage and language, stringing every reciter of the Kalimah together and making each of them the brother of the other. My heart now yearns very greatly to meet Hadhrat Moulana حفظه الله personally.

May Allaah grant prosperity to Hadhrat Moulana's initiative towards benefiting the English-speaking section of the Shaafi'ee community. May Allaah make him realise his objectives and accept his effort. May Allaah also abundantly reward all those who contributed to the effort in any way and make its benefits widespread and complete. Aameen.

Muhammad Ibraheem Khateeb
Tuesday 5 Sha'baan1425 A.H. 21 September 2004
Jaamiah Husayniyyah Arabiyyah - Shari Wardhan (Maharasta)

Word from the Auhtor

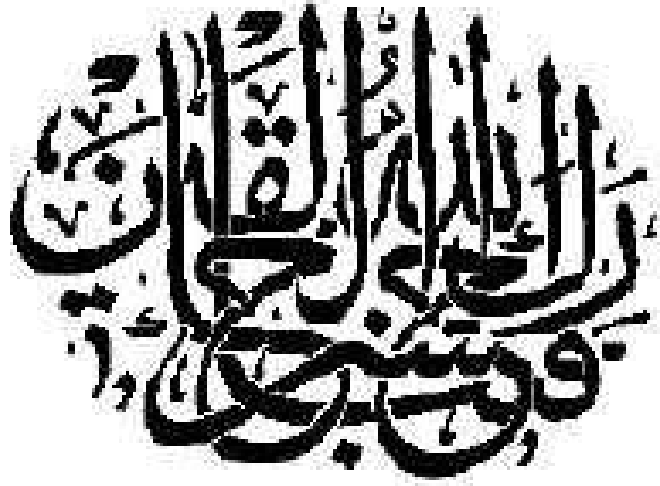
All praise belongs to Allaah Who has elevated the rank of all those who uplift the pure Shari'ah and Who has granted understanding to all those who tread the path of righteousness. I testify that He is One, He has no partner in Deen or in this world and it is therefore only He Whom we worship and only from Him do we seek help. I testify also that our guide in both worlds Hadhrat Muhammad ρ is Allaah's beloved, His Rasul and the Head of all the previous Ambiyaa عليهم السلام. May Allaah's mercies continue to shower down on all those who follow him until the Day of Qiyaamah. Aameen.

After praising Allaah and sending salutations to Rasulullaah ρ, this servant Ya'qoob bin Ahmad Patel (may Allaah forgive all his open and secret sins) hopes that the Exalted Allaah accepts these few rulings that have been selected from *Tuhfatul Baari*. May Allaah make its benefits widespread and make it a means of success and salvation in both worlds for myself, my family and my teachers. Aameen.

Furthermore, in the light of the Hadith stating that he who does not thank people has not thanked Allaah, I wish to extend my special gratitude to the author of *Tuhfatul Baari*, the esteemed scholar, researcher and expert in Shaafi'ee jurisprudence Sheikhul Hadith Hadhrat Moulana Muhammad Ibraheem bin Ali Khateeb حفظه الله . He gave me invaluable guidance and encouragement in the preparation of this work. I would also like to thank my teacher Hadhrat Moulana Mufti Isma'eel Sahib Bharkodri دامت بركاته (Sheikhul Hadeeth of Jaamia Uloomul Qur'aan in Jambosar and Chief Mufti of Daarul Uloom Kantaria). His special du'aas were invaluable to me. I must also thank all those who assisted in the correction of this work and I pray that Allaah grants them the best of rewards in both worlds. Aameen.

A HUMBLE APPEAL: It is my humble appeal to every reader of this work to inform me of any error that may have occurred. I would be very thankful for this favour for it would ensure that it would be corrected in future editions. I would also like to humbly appeal to all readers to remember me in their du'aas.

Ya'qoob bin Ahmad Patel
Servant of Madrasaah Mu'eenul Islaam

Tuesday 17 Shawwaal 1425
1 December 2004
Zakariyyah Park
South Africa

و بارك و سلّمْ تسليماً كثيراً ρألحمد لله رب العالمين و الصلوة و السلام على رسوله الكريم محمد
و على آله و اصحابه كثيراً ~ اما بعد

The Chapter of Tahaarah (Purity)

Allaah I says in the Qur'aan:

وَ أَنْزَلْنا مِنَ السَّمَاءِ مَاءً طَهُوْراً

"And We have sent from the skies water by which purity is attained."

It is reported that Rasool ρ said, "Salaah is the key to Jannah and purity is the key to salaah."[1]

In a lengthy narration from Muslim, Rasulullaah ρ states that purity is half of Imaan.

1. Normal (*Mutlaq*) water is required for wudhu, ghusl (taking a bath) and for removing impurities. Normal water is essentially that water which is free from any restrictions.
2. It is not permissible to attain purity using rose water, sugar water or the like thereof when something is mixed or falls into water because these are not classified as normal water.
3. Purity can however be attained with rainwater and water from a well or stream because these waters are classified as normal water.
4. Water used to remove *Hadath* (i.e. water already used for Fardh wudhu or ghusl) is pure. However, such water is not *Tahoor* (it cannot restore purity) and therefore cannot be used again for wudhu or for ghusl.[2]
5. On the other hand, water used for Nafl wudhu or ghusl is *Tahoor* (it can be used to restore purity). An example of such water is the water used to make wudhu when one already had wudhu. However, water cannot be used to restore purity when it was previously used

[1] Ahmad reporting from Hadhrat Jaabir τ, as quoted in *Mishkaatul Masaabeeh* (Vol. 1).
[2] Rowdhatut Taalibeen.

to make wudhu for performing Nafl salaah or if an immature child used it for wudhu.

6. Water that cannot be used to restore purity cannot be used to remove impurities. Therefore, if clothing with impurities on it is washed with such water, the clothing will remain impure.
7. Water will not be regarded as used when the hands are dipped in it without any intention (it can therefore be used to restore purity).[1]
8. The water used for wudhu by a Hanafi who does not regard the intention as being Fardh is also regarded as used water.
9. When a person washes the hair instead of making Masah, the water used for it will also be regarded as used water.
10. Water used for wudhu will be regarded as used even though the person used more than what was necessary.

When something is Mixed or falls into water

1. The principle to be borne in mind here is that when such a thing is mixed with the water by which the mixture is no longer called normal (*Mutlaq*) water, such water cannot be used for attaining purity. If the mixture can still be called normal water, it may be used for attaining purity.
2. When a **pure** preservative is added to water, the water will remain pure even though a slight change appears in the water. This applies only when the preservative is something that does not mix with the water in its natural environment.
3. A substance that is insoluble and which remains in its original form when mixed with water is called a *Mujaawir* substance ('a neighbour'). Examples of this are stones, wood, oil, wax, etc. When a *Mujaawir* causes a substantial change to pure water, the water still remains pure.
4. When a change is effected to water by a substance **that does not preserve water,** with which contact is unavoidable, the water will remain pure and may be used to attain purity. Examples of such substances are sand, sulphur, lime, etc.
5. Sand that is formed in water will also not render it impure even though it effects a change to the water. Such water may be used for wudhu.
6. When water is altered because of stagnation, the water will remain pure. Such water may be used for wudhu.
7. Heated water may also be used to restore purity.

[1] Tarsheehul Mustafeedeen.

8. Water will remain pure and may be used to restore purity even though it is heated with an impure substance.
9. When something is mixed with water that is not usually found mixing with water in a natural environment, such water will no longer be regarded as normal water and will therefore not qualify for restoring purity (Such water may **not** be used for wudhu or ghusl). An example of such a substance is saffron.
10. It is sufficient for either the taste, the colour or the smell of the water to change.
11. Water will remain *Tahoor* when sand is intentionally added to it (i.e. when they do not mix in their natural environment).
12. When leaves falling (naturally) into water alter the properties of the water, the water remains *Tahoor* and can be used for attaining purity even though the leaves are in shreds. However, when the leaves are purposely added to the water and alter any of its properties, the water no longer remains *Tahoor*.

When Liquids are Added to Water

1. Whether the water is plenty or a little, if such a liquid is mixed with it that has properties corresponding to those of water (the same taste, colour and smell), the water will remain *Tahoor* if the liquid is not so much that it alters the taste or smell of the water. However, if the liquid is so much that it would alter the water's properties, the water will no longer remain *Tahoor*. Examples of such substances are rose water that has lost its smell, water coming out from trees and water previously used for wudhu or ghusl.

Najaasat

Najaasat literally refers to all forms of impurities. However, in the terminology of the Shari'ah, it refers to all forms of impurities in the presence of which it will normally be improper to perform salaah. Najaasat is of two types:

a. Najaasat Hukmiyyah: That Najaasat which transcends beyond its location such as *Janaabah*.
b. Najaasat Ayniyyah: That Najaasat which does not transcend its location, such as urine. That Najaasat Ayniyyah that leaves no traces is classified as Najaasat Hukmiyyah. An example of this is urine that has dried on clothing without leaving any smell or taste.[1]

1. Amongst all forms, if carrion only humans, fish and locust are pure. When an animal is slaughtered, a dead foetus that may emerge from the belly will also be regarded as pure. A fully formed unborn animal that emerges in this manner will fall into the same category as the mother and will therefore be fit for consumption. If the foetus is still unformed, it will not be permissible to eat.
2. When an animal is hunted in conformance with the laws of the Shari'ah, it will be pure and fit for consumption even though one did not have the opportunity of slaughtering it.
3. Every limb of an animal not slaughtered according to the Shari'ah is impure because there is no life in each of them. This includes the bones, hairs, wool, etc.[2]
4. Creatures such as flies, etc. from which blood does not flow if they are cut during their lifetime are impure. This may occur either because they have no flowing blood or because their blood is so little that it is almost like nothing at all. However, should such a creature fall into a liquid, the liquid does **not** become impure unless its properties are altered by it. The liquid will become impure if the creature is already dead and is then thrown inside.[3] Similarly due to many dead creatures causing change, then the water or the fluid will become impure.
5. The worms found inside fruit do not render the fruit impure because it is difficult to avoid them. It is also permissible to eat the fruit with the worms inside for the same reason.[4]

---

[1] Jamal.
[2] Mughnil Muhtaaj.
[3] Mughnil Muhtaaj.
[4] Mughnil Muhtaaj.

6. Animals that are Haraam to eat remain impure even though they are slaughtered.[1]

The Limbs of Animals

1. The general principle is that any limb that is separated from a living being becomes impure. However, the following are exceptions to this principle:

   a. The hair, wool and feathers of those creatures that are permissible to eat, regardless of whether these were cut off or shed naturally
   b. Human hair
   c. Any limb of a human, locust or fish
   d. The membrane containing a foetus

2. Saliva, tears, perspiration and phlegm assume the same status as the animal they belong to. They will therefore be impure if the animal is impure and pure if the animal is pure. The saliva, etc. of pigs and dogs are therefore impure while that of cattle, sheep, etc. are pure.
3. The blood, urine, droppings and vomit of all animals are impure.
4. All eggs are pure regardless of whether the creatures laying them are permissible for consumption or not.
5. Pus is impure, as is the liquid in **water used to wash** a wound if its properties have been altered. If the properties of the liquid have not changed, it will not be impure. However, **the water used to wash off** impurities is impure.
6. The moisture found on a woman's vagina is pure, as are miscarried foetuses whether they are in the form of a blood clot or a lump of flesh.[2]
7. The saliva running down the mouth of a sleeping person is pure only if it originates from the uvula of the throat. However, it will be regarded as impure if it originates from the belly. The saliva that stops during a long sleep is usually deemed to be from the throat. If one is in doubt about this, the saliva need not be regarded as impure. It is however best to exercise caution and wash it off.
8. When saliva flows from a person's mouth every time he sleeps, he will be excused even though the saliva may be impure.

---

[1] Mughnil Muhtaaj.
[2] Tabaqaat Shaafi'iyyah by Asnawi.

9. The blood and droppings of locusts and fish are impure, as are the droppings of creatures that do not have flowing blood. Likewise, the blood from the spleen and liver are also impure.
10. While the milk of animals permissible for consumption are pure, the milk of other animals are impure.
11. Musk and the gland of the musk deer containing it are both pure. However, if the gland is removed while the deer is alive, it will be pure, otherwise impure.

Some Rulings Regarding Stagnant Water

1. The water collected in a container, pond, dam or well will be regarded as *Katheer* (a large quantity) when it is equal to or more than *Qullatayn* (two *Qulla*). Anything less than *Qullatayn* is regarded as *Qaleel* (a little water). *Qullatayn* is equal to approximately 192.857 kg.[1] A Hadith states that water cannot be rendered impure when it is equal to *Qullatayn*.[2]
2. When there is doubt about water being equal to *Qullatayn*, it will **not** be deemed impure when any impurity falls in. It will retain its status of being pure.
3. When Najaasat *Mu'athira* (an impurity that leaves its mark and is inexcusable) falls into *Qaleel* (a little) water, the water becomes impure even though the impurity fails to alter the properties of the water.
4. Najaasat that is not *Mu'athira* will not render *Qaleel* water impure. Examples of such Najaaasat are insects that have no flowing blood and Najaasat that is invisible to the eye.
5. If a cat's mouth is impure (e.g. after eating a mouse) and it then goes out of sight and returns to drink some water, the water will not be deemed impure if there was a possibility that it could have cleaned its mouth during the period of absence.
6. There is consensus on the opinion that *Katheer* water (a large quantity of *Qullatayn* or more) will become impure if its properties (taste, smell or colour) are changed by any Najaasat regardless of whether the change is slight or profound. This will apply to both soluble and insoluble forms of Najaasat.
7. When an impurity does not alter the properties of a large quantity of water and there are no traces of the impurity in the water, it will be permissible to use all of the water. Therefore, if a litre of

[1] Fiqhul Manhaji.
[2] Ahmad, Ibn Khuzaymah.

urine is mixed with *Qullatayn* of water, it will be permissible to use all the water.

8. A situation may also arise where a part of the water has been changed by the impurity and a part has not. In such a case, when the unchanged water amounts to at least *Qullatayn*, this part of the water will be permissible to use.
9. When *Katheer* water that has been changed because of an impurity returns to its natural state without adding any cleansing agent, the water becomes pure.
10. When impure water less than *Qullatayn* is mixed with water that may be used, unused, pure or impure, it will become *Tahoor* when the combined quantity equals or exceeds *Qullatayn* on condition that the properties of the water remain unaltered. Such water may now be used for wudhu or for ghusl. The water will however remain impure if the combined quantity is less than *Qullatayn* or if the properties of the water are altered.
11. When an impurity falls into any liquid other than water, the liquid becomes impure regardless of whether it is more than *Qullatayn* or less. It is only water that because of its inherent strength, has the speciality of resisting impurities when it is in a large quantity.

Removing Najaasat

There are two types of Najaasat (when it comes to removing them):

a. *Naj'sul Ayn*
b. *Non-Naj'sul Ayn*

Naj'sul Ayn impurities are those forms of impurity that are inherently impure and have not been made impure by means of something else. Examples of these are urine, stool, blood, etc.

Non Naj'sul Ayn impurities are those things that are inherently pure but have become impure because of an external factor, e.g. clothing upon which urine has fallen.

NOTE: There are only two *Naj'sul Ayn* impurities that are considered to be pure. They are:

a. Wine that has become vinegar
b. The skin of a dead animal that has been tanned.

Non Naj'sul Ayn impurities are of two types:

a. Najaasat Hukmiyyah
b. Najaasat Ayniyyah

1. When impurity is certain but unnoticeable, it is referred to as Najaasat Hukmiyyah. An example of this is urine on clothing when it has dried without leaving any smell or any other traces. It is sufficient to pour water over this area just once to render it pure. Washing it a second and third time is Sunnah.
2. When the Najaasat leaves traces, it will be classified as Najaasat Ayniyyah, whether the traces are its taste, smell or colour. It is necessary to remove this Najaasat completely and if after some effort the taste still remains, the area will not be regarded as pure. If, however, only one of the three properties remains after great effort has been made to remove the Najaasat, the area will be deemed to be pure. If two properties remain, the area will still not be pure.

   NOTE: It is not necessary to use any cleansing agent if water serves the purpose. However, if the Najaasat is such that it cannot be removed without soap, it will be necessary to use soap to remove it.[1]

3. When the Najaasat is removed after washing well, it will be Sunnah (and not compulsory) to wash a second and a third time.
4. Once purity has been attained, it will not be necessary to wring the garment.
5. While a little water can be poured over an impure area (and render it pure), an item with Najaasat thrown into a little water will make the water impure rather than making the item pure. Therefore, when an impure garment is placed in pure water that is less than a *Qullatayn*, the water will be rendered impure and the garment will also remain impure. However, the garment can be purified by pouring the water over the garment.
6. Dipping an impure garment into *Katheer* water and washing it will make the garment pure on condition that the Najaasat does not alter the properties of the water.
7. If there is urine on the ground, it will be purified by pouring so much water over it that the urine is inundated.

[1] Jamal.

8. When Najaasat falls on smooth surfaces such as a mirror or the blade of a sword or knife, it will **not** be purified by mere wiping. It is necessary to wash it.
9. To remove Najaasat, it is necessary to wash an item (such as clothing) or to pour water over it (such as a floor). It will not suffice to merely pass wet hands over the impure area or to merely sprinkle water.
10. When a baby boy is under two years of age and subsists only on milk (without taking any other food or drink), a garment may be purified of his urine by merely sprinkling so much water on it that the water covers the entire area of the urine. It is not necessary for the water to be so much that it starts to drip.[1]
11. The urine of a baby girl should however be washed like other forms of Najaasat.

Hadhrat Ummul Qais رضي الله عنها once brought her little son to Rasulullaah ρ. The boy, who had not yet started to eat food, urinated on Rasulullaah ρ's lap. Rasulullaah ρ merely sent for some water, which he sprinkled on the urine without washing the garment.[2]

Rasulullaah ρ also mentioned, "The urine of a little girl should be washed while water may be sprinkled over the urine of a little boy."[3]

Cleansing Najaasat coming from a Dog

1. When something is made impure by a dog placing its mouth on it or by its blood, urine, sweat, hair or droppings, it will have to be washed seven times. One of these seven washes must be done with clean sand.
2. The same rulings applicable to dogs apply to pigs as well.
3. It will not suffice to substitute the sand with soap or any cleansing agent.
4. It will also not suffice to wash the item eight times (as an alternative to washing with sand).
5. When a dog has placed its mouth several times in a utensil or when several dogs have placed their mouths in a utensil, the utensil will be cleansed by washing it seven times. Again, it is imperative that it is scrubbed once with sand.

---

[1] Fat'hul Wahhaab with Jamal.
[2] Bukhaari and Muslim.
[3] Tirmidhi, Sharhut Tanbeeh by Suyuti.

6. When something is contaminated with Najaasat from a dog as well as with some other type of Najaasat, it will be cleansed by washing it seven times. It is not necessary to wash it another time.
7. When washing off visible Najaasat of a dog (such as stool), every wash needed to remove the body of the Najaasat will be counted as one wash.
8. It is Mustahab **not** to leave the scrubbing with sand for last. It is best that the sand be used first.
9. When a dog drinks water from something that still contains the quantity of *Qullatayn* after drinking, the water will remain *Tahoor* and it will therefore **not** be necessary to wash the container.
10. If a utensil has been rendered impure by some Najaasat from a dog, anything coming into contact with it will also have to be washed seven times. For example, when water has become impure because a dog drank from it, the water will contaminate any garment upon which it splashes. The garment will therefore have to be washed seven times.
11. If a dog put its mouth on any solid substance (such as some food), the substance will be pure when that portion is removed which the dog's mouth touched.
12. Because the body of a cat is pure, it may be touched without revulsion (i.e. it is not Makrooh to touch it).
13. If a cat's mouth is impure (e.g. after eating a mouse) and it then goes out of sight and returns to drink some water, the water will not be deemed impure if there was a possibility that it could have cleaned its mouth during the period of absence. If this possibility does not exist, the water will be impure.

Tanning

1. Tanning should be done with acidic substances such as pomegranate rinds and leaves of certain trees.
2. Tanning cannot be attained by merely placing hides in the sun or burying them in sand.
3. It is not imperative for water to be used in the tanning process.
4. When tanning is complete, the hide is treated as impure cloth and needs to be washed before it is cleansed.
5. Since both the inside and outside of the hide becomes pure by tanning, it may be bought, sold, used to store liquids and salaah may also be performed on it.

6. While the skin of a dead animal (one that is not slaughtered) may become pure by tanning, it will still **not** be permissible to eat.
7. It is Makrooh to use the skin of a dead animal (one that is not slaughtered) for storing dry items before the skin is tanned. It is also permissible to give it away as a gift or to bequeath it.
8. While the hairs, wool, feathers and bones of an animal become impure once the animal dies (without being slaughtered), the hair of humans does not become impure when separated from the body either when alive or dead.
9. Hair remaining on the hide does **not** become pure after tanning.

Gold and Silver Utensils

1. It is Haraam for both males and females to use utensils made of gold or silver.
2. It is Haraam to eat, drink or make wudhu from such utensils. It is also Haraam to eat with silver spoons. Rasulullaah ρ stated that eating from gold and silver utensils is prohibited.[1]
3. While it is **not** Haraam to use utensils made of precious stones like turquoise, rubies and emeralds, it remains Makrooh.

[1] Bukhaari and Muslim.

The Faraa'idh of Wudhu

There are six Faraa'idh in wudhu

1) **INTENTION**. It is imperative to make an intention when performing wudhu or ghusl.

a. The intention is **not** necessary to remove Najaasat.
b. Should a person (Allaah forbid!) leave the fold of Islaam after performing wudhu or ghusl, the wudhu and ghusl will **not** be nullified. However, if he leaves the fold of Islaam after performing Tayammum, the Tayammum will be invalid.
c. It will **not** suffice to formulate the intention after a part of the face has already been washed.
d. While it is preferable to formulate the intention with the heart and to state it verbally as well, it will suffice to formulate it with the heart only. It is however not enough to only state it with the tongue without formulating it in the heart.
e. Should there be an inconsistency between the intention within the heart and what is stated by the tongue, it is the intention within the heart that is taken into consideration.
f. When a person is not always in the state of *Hadath* (without wudhu), it will suffice for him to make the intention of removing the *Hadath*, of attaining purity from the *Hadath*, of making wudhu, of making a Fardh wudhu or to make permissible for him any such act that cannot be carried out without wudhu. The wudhu may be started with any of these intentions.
g. As for people who are always in the state of *Hadath* (who pass wind all the time or have their urine constantly dripping), they will have to make the intention of making salaah permissible for them. It is then best for them to add the intention of removing *Hadath* or of making a Fardh wudhu.
h. If a person makes the intention of reciting Qur'aan or Ahadeeth, he will be unable to perform salaah with this

wudhu because these are acts for which wudhu is not conditional.[1]

2) **WASHING THE FACE:** It is necessary to wash the entire face from the top where the hair starts up to below the chin and from one ear to the other. The ears themselves do not form part of the face (and therefore need not be washed).

a. If hairs grow on the forehead, they will be included in the face and washing them will therefore be Fardh.
b. If a woman grows a beard, it will be necessary for her to wash both the hairs as well as the underlying skin even though the beard may be thick. This is so because such situations are extremely rare.

3) **WASHING BOTH ARMS UP TO THE ELBOWS:**

a. If a person's arm is severed above the elbow, it will not be Fardh to wash the rest of the arm. It is however preferable to do so.
b. If the arm is severed below the elbow, it will be Waajib to wash whatever remains up to the elbow.
c. If the arm is severed at the joint of the elbow, it is Waajib to wash the remaining portion of the bone.
d. If a person is unable to make wudhu without assistance because of some disability such as some illness or a severed arm, he is obliged to procure someone's assistance. This obligation is however applicable only when the assistance is free of charge or offered at a reasonable fee that the person can afford.
e. If such assistance is unavailable, the person will be allowed to perform Tayammum. Tayammum will also be permitted if the person cannot afford the assistant's fee or if he can afford it, but the fee is exorbitant. However, because such situations are rare, it will be necessary for the person to repeat such a salaah (performed with Tayammum in this circumstance). If for some reason the person is incapable of performing even Tayammum, he should perform salaah as he is and then repeat it later.

4) **WIPING THE HEAD:** It is sufficient to make Mas'h only to the extent that the act can be called Mas'h. It will therefore suffice to make Masah of only a single strand of hair or the equivalent area of the skin.

---

[1] Fat'hul Wahhaab.

a. If one has a full crop of hair and makes Masah of only the scalp, it would be sufficient.
b. Masah will also be made if a person washes the hair, allows a drop of water to drip on the head or if one merely places a wet hand on the head without passing it over the head.
c. It is not necessary for Masah to be done with the hand. It is also permissible to make it with a finger, a stick or a piece of cloth.
d. It is also permissible for someone else to make Masah for one.
e. As far as Masah is concerned, the laws pertaining to men also apply to women.

5) **WASHING BOTH FEET UP TO THE ANKLES.**

6) **SEQUENCE:** It is necessary to make the wudhu in the sequence described above. First the intention should be made, followed by washing the face, then the arms, then Masah and finally both feet.

a. Wudhu will be invalid if this sequence is omitted either forgetfully or deliberately. However, washing of the face will be considered valid. Continuing from there is valid.

The Sunan[1] of Wudhu

1) **USING THE MISWAAK:**

a. It is Makrooh (undesirable) only for a fasting person to use the Miswaak from after midday until sunset. At all other times, it will be Mustahab to use it.
b. If one had forgotten to use the Miswaak before salaah and remembers only during the salaah, one may compensate the loss using only slight actions (to use the Miswaak) because very conspicuous actions will nullify the salaah.
c. Using the Miswaak is Sunnah even for people who need to make Tayammum and people who are unable to make both wudhu and Tayammum.
d. If one forgot to use the Miswaak before wudhu, he may do so at any time he remembers during the wudhu.[2]
e. Miswaak may be accomplished by using a piece of cloth or any other rough object. Therefore, using a toothbrush will also fulfil the Sunnah of Miswaak[3]. It is however best to use a stick with bristles.
f. It is Mustahab to brush the teeth across their breadth. Brushing the teeth lengthways is Makrooh. The tongue should however be brushed lengthways. When brushing, one should start from the right side of the mouth.
g. Small children should be encouraged to use the Miswaak habitually.
h. With permission, it is permissible to brush another person's teeth.
i. If a fasting person uses the Miswaak after midday only to remove the odour that is created by sleeping, the act will not be deemed Makrooh.[4]
j. It is also Makrooh to use as a Miswaak any stick that may cause harm to a person.
k. It is Sunnah to use the Miswaak even though a person does not have any teeth.[5]

---

[1] *Sunan* is the plural of *Sunnah*.
[2] Footnotes of Jamal.
[3] Two factors need to be borne in mind with regard to using the Miswaak. (1) It is Sunnah to keep the mouth and teeth clean and (2) it is a separate Sunnah to use the brush that Rasulullaah ρ used (i.e. the bristled stick commonly referred to as the Miswaak). Therefore, using the toothbrush will entail practising only one of the two Sunan.
[4] Footnote of Jamal.
[5] Tarsheehul Mustafeedeen.

2) **RECITING BISMILLAAH:** Bismillaah should be recited when commencing wudhu. If one forgot to recite Bismillaah, it may be recited at any time during the wudhu. Reciting it at any time before completing the wudhu will compensate for not reciting it at the beginning even though it may have been omitted intentionally.

3) **WASHING THE HANDS:** It is Sunnah to wash both hands before washing the face.

a. If one is not certain that one's hands are pure, it will be Makrooh to dip one's hands into the utensil of water without washing them. <u>Washing the hands less than three times will not remove the detestment.</u>
b. It will **not** be Makrooh to dip the hands into the water if one is certain that one's hands are pure.
c. The situation may arise where the water is in a container so large that it cannot be lifted to pour water on to one's hands, neither is there any smaller container available with which water can be scooped up and poured. In such a situation, one should request the assistance of another person. If no one is available, one may remove water with one's mouth or with a clean cloth.

4 & 5) **GARGLING AND RINSING THE NOSTRILS:**

a. In the light of narrations from Bukhaari and Muslim, one should gargle with every handful of water and use the remaining water in the hand for rinsing the nostrils. It is best to do this thrice. (Therefore, with the three handfuls of water, both gargling and rinsing of the nostrils will be done thrice each.)
b. It will also be correct to use three handfuls of water for gargling thrice and then another three handfuls for rinsing the nostrils. Similarly, it will also be correct to gargle thrice with one handful of water and then rinse the nostrils thrice with another handful.
c. Gargling should be done before rinsing the nostrils. By reversing the order, the Sunnah of gargling will not be accomplished.

6) **REPEATING EVERY ACTION THRICE**

a. While it is Fardh to do the necessary acts of wudhu once, repeating them a second time is better. However, repeating them thrice is Sunnah.

b. It is Sunnah to repeat all the actions thrice, whether it be washing or regardless of whether the act is Sunnah or Fardh.

7) **TAKHLEEL:**

a. It is Sunnah to pass wet fingers through those facial hairs whose roots do not have to be washed, such as a man's thick beard.
b. Water should be taken in the right hand and then the fingers should be spread out while passing them through the beard from beneath.

8) **COMMENCING WITH THE RIGHT BEFORE THE LEFT**

a. As substantiated by a narration in Bukhaari and Muslim, one should commence with the right arm and the right foot when washing the arms and feet.

9) **WASHING MORE THAN THE FARDH REQUIREMENT**

a. When washing the face, it is Sunnah to wash the front of the head and sides of the neck as well. Similarly, a bit of the arm above the elbows should be washed when washing the arms and a bit of the shin above the ankles should be washed when washing the feet.

10) **WIPING MASAH OF THE ENTIRE HEAD**

a. As established from a narration of Bukhaari and Muslim, making Masah of the entire head is Sunnah.
b. It will not suffice to make Masah over one's turban alone.

11) **MAKING MASAH OF THE EARS**

a. Using new water, Masah should be made of both the interior as well as the exterior portions of the ear. This is proven from a narration of Haakim.
b. It will not suffice to make Masah of the ears using moisture that has been left over (on the hands) from the Masah of the head. It is also Sunnah to wash the ears when washing the face and also

to make Masah of the ears when making Masah of the head.[1] Masah of the neck should not be made

12) **MAKING KHILAAL OF THE FINGERS AND TOES**

a. It is compulsory to let water reach between the toes by means of Khilaal if water does not reach between them when washing the feet.

13) **NOT ACCEPTING ASSISTANCE**

a. It is Sunnah **not** to accept assistance from anyone when making wudhu. Although it is not Makrooh to accept assistance in fetching and pouring the water, some Ulema have classified this as contrary to the ideal.
b. It is Makrooh to have another person wash one's limbs.

14) **IT IS MUSTAHAB NOT TO WIPE THE WUDHU WATER OFF IF ONE IS NOT FORCED TO DO SO** (because of illness, intense cold, etc). In his commentary of Muslim, Imaam Nawawi رحمه الله has given preference to it's permissibility.

15) **NOT SHAKING OFF THE WUDHU WATER:** Although Imaam Nawawi رحمه الله has described in his commentary on shaking off the water as contrary to the ideal in his commentary of Muslim and in *Waseet*, he has also classified it as permissible in *Rowdha*, meaning that it is the same whether it is done or not. There are other mustahab acts mentioned in the books of fiqh.

[1] Jamal.

Some Rulings Pertaining to Wudhu

1. If cracks in the feet have been filled with wax or henna, it is imperative to remove this when making wudhu. There will however be no harm if the colour of the henna remains.
2. If there is any oil in its liquid state on a limb which causes water to immediately flow off the limb, the wudhu will be valid.
3. Wudhu will however **not** be valid if there is such dirt beneath the fingernails that does not allow water to permeate.
4. It is Mustahab at any time to perform two Rakaahs salaah after making wudhu.
5. There is no harm in greeting someone while performing wudhu. In fact, it will be compulsory to reply to someone's greeting while performing wudhu. One should however not greet a person who is performing ghusl.
6. It is Mustahab to remain in a state of wudhu all the time[1].
7. Renewing the wudhu (making wudhu when already in the state of wudhu): It is Sunnah to renew one's wudhu when one has already performed salaah with the wudhu, regardless of whether the salaah was only one Rakaah or whether it was a Janaazah salaah or Tahiyyatul Masjid that one performed. It will however be Makrooh to renew the wudhu when one has not performed any salaah with the wudhu.
8. It is not Mustahab to renew one's wudhu after performing Sajdah Shukr or Sajdah Tilaawah. A narration of Abu Dawood promises a reward of ten good deeds for renewing one's wudhu.[2]

Some Rulings Pertaining to Hadath

Wudhu breaks with one of the following four factors:

1) **ANYTHING EMERGING FROM THE TWO PRIVATE PASSAGES**

a. Wudhu will terminate when anything emerges from the any of the anterior or posterior passages of a man or a woman, whether it be something pure or impure. This therefore applies to wind, urine, stool, blood, worms, stones and anything else. It also applies if the matter emerges in normal circumstances and

---

[1] Footnotes of Jamal.
[2] Jamal.

when it emerges rarely (i.e. when one is ill or because of a peculiar reason).

b. Wudhu will **not** break when something is entered into one of these two passages. The wudhu will therefore remain intact if any medication is administered through either the front or back passages as long as it does not come out. If it comes out after going in, the wudhu will be nullified.[1]

2) LOSING ONE'S SENSES

a. Wudhu will break when a person loses consciousness or becomes insane or intoxicated.
b. Wudhu will also break when one falls into such a sleep that one's limbs become completely relaxed, one cannot hear the people around and all senses are dulled.
c. Wudhu will however not break when one sleeps in such way that both ones buttocks are firmly placed on the ground. This applies even though one may be reclining on something that would cause one to fall down if removed.[2]
d. Lying down and sleeping in any manner will cause the wudhu to break. In the Shaafi'ee jurisprudence, there is no difference in this regard between sleeping for short while or for a long time. Therefore, in all situations where wudhu breaks, it will break whether the sleep was short or long. Similarly in all situations where wudhu does not break, it matters not whether the sleep was long or short.
e. In the case where both buttocks were firmly placed on the ground, wudhu will break if even one of them lifted off the ground before waking up.

3) PHYSICAL CONTACT BETWEEN MALE AND FEMALE

a. When the skin of a man touches that of a woman, the wudhu of both persons will terminate. However, the condition is that both need to be of such an age that they could arouse the passions of a person with a healthy mental disposition..
b. The touching of hair, teeth, nails and any such body part that is separate from the body will not nullify the wudhu.
c. When either of the two are still children whose passions cannot be aroused, wudhu will not break.

---

[1] Tarsheehul Mustafeedeen.
[2] Fat'hul Mu'een with Tarsheeh.

d. Wudhu will **not** break if the parties are related by blood, by suckling or by marriage in such a way that marriage between them is not at all permissible, e.g. the man's daughter, sister, suckling mother, mother–in-law, etc.
e. Wudhu breaks even if the skin-to-skin touching takes place unintentionally.
f. Wudhu will not break if one touched one's Mahram with lust.

4) TOUCHING THE PRIVATE PART

a. A Hadith states that a person who touches his/her private parts should make wudhu.[1]
b. Wudhu will also break when one touches one's own private part or the private part of another person with the inside of one's palm regardless of whether the other person is male, female, young, old, dead or alive.
c. Touching the private parts of an animal will **not** nullify the wudhu.
d. While the wudhu of the person touching another person's private part will break, the wudhu of the person being touched will **not** break.

[1] Tirmidhi.

Occasions when making Wudhu is Mustahab

It is Mustahab to make wudhu after:

1. touching a Jew ;
2. looking at someone with lust ;
3. speaking something sinful ;
4. paring the nails ;
5. clipping the moustache ;
6. carrying a dead person ;
7. shaving the head ;
8. becoming angry ;
9. touching a young boy ;
10. touching the hair around the private part ;

There are also several other occasions apart from the above.

Occasions when it is Mustahab to be in the State of Wudhu

1. When reciting Qur'aan (from memory).
2. When listening to the recitation of the Qur'aan.
3. When reciting the Ahadeeth.
4. When listening to Ahadeeth.
5. When learning or teaching any knowledge of the Shari'ah.
6. When holding or writing books of Tafseer, Ahadeeth and Fiqh.
7. When engaged in Dhikr or when participating in a gathering of Dhikr.
8. During the Adhaan.
9. When entering the Masjid.
10. When sitting in the Masjid.
11. When stopping over at Arafaat during the Hajj.
12. When making Sa'ee (between Safa and Marwah).
13. When visiting the grave of any Nabi υ.
14. Before sleeping and after waking up.
15. After backbiting.
16. After carrying tales.
17. After uttering obscenities.
18. Before engaging in intercourse a second time when one has not yet taken a bath after the first time.

Acts that are Haraam for people not in the State of Wudhu

1. performing salaah of any type
2. making Sajdah Tilaawah
3. making Sajdah Shukr
4. making Tawaaf
5. touching, lifting or carrying the Qur'aan
6. touching the cover of the Qur'aan
7. touching any bag or box that contains a Qur'aan
8. touching the edge of the pages of the Qur'aan or between its lines
9. it is permissible to turn the pages of the Qur'aan with an instrument
10. it is Haraam to turn the pages of the Qur'aan with one's sleeve that is folded over one's hand
11. it is permissible to write verses of the Qur'aan without directly touching the page
12. when a verse of the Qur'aan has been written on something for a reason other than learning or teaching, it will **not** be Haraam to touch it. Examples of this are inscriptions on coins, clothing, turbans, food, walls, etc.
13. when both water and sand are inaccessible to a person because of which he can neither make wudhu nor Tayammum, he will be allowed to perform Fardh salaah as he is, in acknowledgment of the sanctity of the time. However, in such a situation, it will still not be permissible for him to touch the Qur'aan.
14. A situation may arise where a Qur'aan is in danger of being burnt, submerged under water, being contaminated by some impurity or touched by a Kaafir. In such a situation, a person is permitted to save the Qur'aan without wudhu if he has no time to make wudhu.
15. it is necessary to cleanse the Qur'aan from impurities even though it means wiping out its writing
16. it is permissible to chew on something bearing a Qur'aanic verse or to drink water in which a Qur'aanic verse was immersed. It is however **not** permissible to swallow the thing on which the verse is written because impurities will then come into contact with it.[1]
17. despite there being Qur'aanic verses in books of Fiqh and principles of Fiqh, it is still not Haraam to touch such books
18. when the words of Tafseer are more than the words of the Qur'aan, it will be permissible to touch the Tafseer book. This will however be Makrooh.

[1] Footnote of Jamal

19. if the words of the Qur'aan are more or it is equal to the words of Tafseer, it will be Haraam to touch the book without wudhu.
20. it is Makrooh to burn wood on which verses of the Qur'aan are written
21. it is permissible to eat bread bearing a Qur'aanic verse
22. when a child of understanding is learning the Qur'aan, it is **not** Waajib to stop him form touching the Qur'aan when he does not have wudhu. It is however Sunnah to stop him because this would prevent disrespect being shown to the Qur'aan.

Ghusl become Waajib due to four factors:

1. Death.
2. Haidh (Menstruation): it is Waajib for a woman to take a bath as soon as her menstrual cycle is over. Rasulullaah ρ once said to Hadhrat Faatimah bint Abu Hubaysh رضي الله عنها, "Stop performing salaah when menstruation starts and when it ends you should take a bath and perform salaah."[1] With regards to ghusl and most other injunctions, the regulation pertaining to *Nifaas* (after-birth bleeding) are the same as those pertaining to menstruation.
3. Birth: It is necessary for a woman to take a bath after delivering either a fully-formed child, an unformed foetus or a blood clot even though she may not bleed.
4. Janaabah.

Acts Forbidden for the *Junubi*

1. Acts that are not permissible for a person not in the state of wudhu are Haraam for the *Junubi* (person in the state of Janaabah). It is also Haraam for a *Junubi* to recite the Qur'aan and to stay in the Masjid. Although he is permitted to pass through a Masjid, it will be Makrooh to do so without good reason. It is permissible for a *Junubi* to stay in the Masjid when one has no option, e.g. a person was sleeping in the Masjid and had a wet dream after the doors were locked. In such a case, the person may stay in the Masjid but should make Tayammum if possible.
2. The *Junubi* who has access to neither water nor sand should recite only Surah Faatiha in the salaah.[2]
3. Without the intention of reciting Qur'aan, a *Junubi* may recite portions of the Qur'aan such as Bismillaah or the du'aa for boarding a vehicle (سبحان الذي سخر لنا هذا...).
4. Just as it is Haraam for the *Junubi* to recite Qur'aan, it is also Haraam for women experiencing *Haidh* or *Nifaas*.
5. It is **not** Haraam to recite portions of the Qur'aan without the intention of Tilaawat as advices, when delivering lectures or when seeking Allaah's protection from Shaytaan.[3]

---

[1] Bukhaari and Muslim.
[2] Rowdhatut Taalibeen.
[3] Tarsheehul Mustafeedeen.

6. It is permissible for the *Junubi* to eat, drink and sleep before taking a bath.

The Method of taking a Bath

Two factors are Fardh in Ghusl:

1) **INTENTION:**

a. It will **not** suffice to make the intention after washing any limbs that are Fardh to wash. It will however suffice when made simultaneously with the washing. However, there will be no rewards for those Sunnah parts that were washed before making the Niyyah.
b. If one made the intention before washing a limb which is Fardh to wash and then maintained the intention until the time he actually washed the limb, the intention would suffice. If it was not maintained, it would be invalid.
c. If when making Ghusl, the *Junubi* made the intention of removing *Hadath Asghar* (i.e. he made the intention of wudhu), only the face, hands and feet would be purified. The rest of the body would still be in the condition of Janaabah.
d. The Ghusl would be fulfilled with the intention of removing Janaabah, the intention of removing Janaabah from the entire body or the intention of removing the impurity of Haidh.
e. The Ghusl will also be fulfilled by making the intention of making permissible all those acts that are not permitted without Ghusl, such as salaah, Tawaaf or reciting the Qur'aan.

2) **POURING WATER OVER THE ENTIRE BODY**

a. It is also necessary to pour water into that part of the ear canal that is visible.
b. Gargling and rinsing the nostrils are **not** necessary.
c. It is necessary for water to reach every strand of hair on the body together with their roots even though the growth may be thick.
d. It is **not** necessary for water to reach the hairs of the nostrils even though they may be long.[1]
e. If water cannot reach the hairs inside a plait without opening the plait, it will be necessary to open the plait. However, if water reaches the roots of the hairs without opening the plait, it will **not** be necessary to open it.

---

[1] Bushra.

1. If there is any impurity on the body, it is **not** Waajib to wash it off before making Ghusl. Washing it off with the intention of Ghusl will suffice to remove the impurity as well as to accomplish Ghusl. It is however best to first wash off the impurity.
2. Wudhu should then be made as one does for salaah. This is reported in a narration of Bukhaari. While it is best to perform a complete wudhu, one may leave the feet for the end of the Ghusl.
3. One should pay particular attention to washing hard-to-reach areas and those that have folds, such as the ears, folds of the belly and roots of the hairs, etc. Before pouring water over the head, one should pass the wet fingers through the hairs.
4. Water should first be poured over the head, then over the right side of the body, followed by the left side. This is proven from narrations narrated by Bukhaari and Muslim from Hadhrat Aa'isha رضي الله عنها.
5. There is no quantity of water specified for making wudhu and Ghusl. One may use as much as is necessary.
6. It is Mustahab to maintain the intention of Ghusl until the end of the Ghusl.
7. The following dhikr should be recited after completing the Ghusl:

اَشْهَدُ اَنْ لا اِلٰهَ اِلا اللّٰهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُه

8. It is not Makrooh to talk while making wudhu or Ghusl. It is best to remain silent.[1]
9. Although it is permissible to be naked when taking a bath all alone, it is contrary to the ideal.
10. It is inappropriate for one to omit gargling, rinsing the nostrils and making wudhu during Ghusl and one ought to make amends for this.
11. Following a sequence is **not** Waajib in Ghusl.
12. If Ghusl becomes Waajib both due to Janaabah as well as Haidh, it will suffice for both to make the intention of either one when bathing. Ghusl will then be made for both conditions.
13. A person in need of both wudhu and Ghusl will attain both wudhu and Ghusl merely by making Ghusl even though the intention of wudhu was not made and the sequence of wudhu not followed.[2]

---

[1] Qalaa'id.
[2] Footnote of Jamal

Tayammum

Tayammum refers to putting earthon to the face and hands in a special manner. Tayammum is made when one is incapable of using water. This is however subject to one of seven conditions:

1) **Water is not available:**

a. When a traveller has permission to make Tayammum (because of an absence of water) and then becomes certain that he will find water before the salaah becomes Qadhaa (before the time for the salaah expires), it is best that he delays the salaah to perform it with wudhu. If however, he is not certain that he will find water but merely has hopes of finding it, it is best that he makes Tayammum and performs the salaah during the earliest time of the salaah. If he then finds water, it is best that he makes wudhu and repeats the salaah.
b. If a person in need of wudhu or Ghusl finds only a little water that is insufficient for attaining purity, he should use the water to do as much as possible and then make Tayammum for the rest of the limbs. The person in need of wudhu should therefore start to wash the face and arms first in the proper sequence and then as much as one can afterwards. The person in need of Ghusl may start with any portion of the body because sequence is not necessary in Ghusl. It is however best for one to start by washing the areas to be washed in wudhu.

2) **There is danger of losing one's life or property**

a. It is permissible to perform Tayammum when getting water would mean an attack from an animal or an enemy who would take one's life or do grievous bodily harm. It will also be permissible when one faces the threat of being robbed or being attacked by thieves while getting the water. Similarly, if one is on a ship and drawing water from the sea poses a threat to one's safety, one may also perform Tayammum.

3) **Thirst:** There are several regulations attached to this, the details of which can be found in the detailed books of Fiqh.

4) **Illness**

a. Tayammum will be permissible when because of illness a person fears that one may lose ones life, limb or use of a limb by using water. Tayammum may also be made when one fears that using water would result in a harmful illness.
b. It will also be permissible to make Tayammum when one fears that the use of water would increase pain, delay recovery from an illness or trigger off a terminal illness that may lead to paralysis. Tayammum will also be permissible if one fears that water would cause disfigurement to a part of the body that remains exposed, e.g. blemishes to the face.

NOTE: If a person has adequate medical knowledge to determine whether or not the illness warrants Tayammum, one may make the decision oneself. However, if one does not have sufficient knowledge, an experienced doctor will have to make the decision on condition that the doctor is a Muslim who is mature and righteous (i.e. neither commits major sins nor does persistently commit minor sins). If such a doctor is unavailable and a person proceeded to perform salaah with Tayammum, the salaah will have to be repeated even though a doctor was consulted afterwards and endorsed the decision.[1]

c. When illness is a reason for making Tayammum, there is no distinction between a person who is a traveller and one who is not. It also makes no difference whether it is wudhu or Ghusl that has to be made.

5) **Wearing a bandage or plaster:** This is discussed in depth in the detailed books of Fiqh.

6) **An Injury:**

a. When an injury does not require a dressing, Tayammum may be made over the injured area while the rest of the limb may be washed. It is **neither** Waajib to make Masah on the injured area nor is it Waajib to dress the wound so that you make masah. When a dressing is necessary, Masah should be made over it. The details of this can be sourced from an Aalim.

---

[1] Footnote of Jamal.

The Method of performing Tayammum

There are seven fundamentals of Tayammum:

1) **Earth:** According to some Ulama, sand is not a fundamental.

a. The sand should be pure and it is a condition that it should not have been used. The Shari'ah specifies that it should be earth and nothing else. It does not matter however whether the earth is red, black, yellow or even salty sand in which nothing grows.
b. It will suffice if one hits one's hands against a wall or a cloth so (covered in sand) that the dust flies up.
c. Tayammum is **not** permissible with crushed stones and the like thereof.
d. It is also **not** permissible to make Tayammum with sand that has been turned to ashes or with clay pottery that has been pounded and softened.

2) **The sand must be wilfully taken and used:**

a. Therefore, if the wind blew sand onto a person and one then passed one's hands over one's face and arms, the Tayammum will **not** be valid even though one stood in the wind with intention of having sand blown over one.
b. Tayammum will also not be valid if someone else made the Tayammum for one without one's permission. This will be valid with one's permission whether one is incapable of making the Tayammum or not.

3) **The sand has to be transferred on to the limb:** Therefore, it will **not** suffice to merely pass the hands over the face or arms with the intention of Tayyamum when they already have sand on them.

4) **Intention is Waajib:** It will not suffice to make the intention of removing Hadath (for the person in need of wudhu), nor will it suffice to make the intention of removing Janaabah (for the person in need of Ghusl). When making the intention of making salaah permissible, the following four situations may occur:

a. One may make the intention of making both Fardh and Nafl salaahs permissible. In this case, both Fardh and Nafl salaah

will be permissible and one may perform the Nafl at any time before or after the Fardh salaah within the time of the Fardh salaah.

b. It is **not** necessary to specify the Fardh salaah (one does not have to name the Fardh salaah). Therefore, any Fardh salaah may be performed if one merely made the intention of making Fardh salaah permissible. It will also be permissible to perform any Fardh salaah if one happened to specify a particular salaah in one's intention.
c. When one makes Tayammum with the intention of performing two Qadhaa salaahs, only one Qadhaa salaah may be performed. Tayammum will **not** be valid if one made the intention of performing Qadhaa salaah when no Qadhaa salaahs were due from one or if one intended Qadhaa of a Zuhr Qadhaa when an Asr Qadhaa was due.
d. It will **not** be permissible to perform any Fardh salaah with Tayammum that was made with the intention of performing Nafl salaah.

5) **Masah of the face:** Although it is necessary to pass the hands over the entire face, it is **not** necessary for sand to reach the roots of those hairs that water has to reach when making wudhu. It is however necessary to pass the hands over that part of the beard which is visible.

6) **Masah of the both arms:** It is Waajib to pass the hands over both arms including the elbows.[1]

a. Although it is Waajib to strike the hands twice, the physical striking is really **not** necessary. It will suffice to merely place the hand on soft soil in a manner that the particles get on to one's hands.

7) **Sequence:** It is Waajib to pass the hands over the face before passing them over the arms. If one forgetfully reverses this sequence, the Tayammum will be invalid.

❖ If the sand was taken and before making Masah of the face, anything occurred that would nullify wudhu, the sand already taken cannot be used for Tayammum and sand will have to be taken a second time.

---

[1] Footnote of Jamal.

- Tayammum will be valid if one started it before ascertaining the direction of the Qibla.[1]
- Tayammum will also be valid if one did not wear one's clothing even prior to making Tayammum though one was capable of doing so.[2]
- Factors that nullify wudhu will also nullify Tayammum.

Rules Pertaining to Tayammum

1. Tayammum is of two types:

    - Tayammum that is permissible even in the presence of water, e.g. the Tayammum of a sick person.
    - Tayammum that is made when water is unavailable, is too dangerous to get or is needed for something more important.

2. Tayammum of the first category is not affected by the sight of water.
3. After making Tayammum of the second category, if one has hope of getting water before starting salaah, the Tayammum will be nullified. This will apply even though the water is a mere mirage or the hope is because of gathering clouds or sighting some people who may have water with them. This Tayammum will however not be nullified if something prevents usage of the water for wudhu. An example of this is that one sighted water, but the water is sufficient only for drinking or the presence of an intimidating animal or the enemy prevents one from acquiring the water.

Miscellaneous Rulings Pertaining to Tayammum

1. Only one Fardh salaah may be performed with a Tayammum and no more.
2. Several Sunnah salaahs can however be performed with the Fardh.
3. Because the two Rakaahs of salaah after Tawaaf are Sunnah, one may perform the Tawaaf as well as these two Rakaahs with the same Tayammum.
4. It is **not** permissible to make Tayammum for a Fardh salaah before the time for the Fardh salaah commences. If Tayammum

[1] Footnote of Jamal.
[2] Footnote of Jamal.

was made before the time started, the Tayammum will be good for neither Fardh nor Nafl salaah.

5. When combining two salaahs (such as Zuhr and Asr or Maghrib and Isha for a traveller), both salaahs may be performed with the same Tayammum during the time of the first salaah because in such a case, the time for the first salaah becomes the time for the second salaah as well.
6. If one took some sand before the time of a salaah started but only used it for Tayammum after the time had set in, the Tayammum will **not** be valid because taking the sand is also a Waajib of Tayammum.
7. When both water and sand are unavailable, it is Waajib to perform both the Fardh salaah as well as Qadhaa afterwards (once water or sand is found). It is however not permissible to touch the Qur'aan. Just as it is not permissible for a *Junubi* or a woman in the state of Haidh to recite the Qur'aan. In the above situation if water or sand becomes accessible while performing salaah, the salaah will terminate.
8. If a person is tied to a pillar, one may perform the salaah by gestures and then repeat it afterwards.
9. If a person has Najaasah in a wound and washing it out would result in great harm, salaah will have to be performed in that condition but has to be repeated afterwards.
10. When a person is on journey to commit sin, the Tayammum will be invalid when there is water but she needs to make Tayammum because of illness or because of thirst. Tayammum can be made only if one repents from the sin. If she does not find any water, her Tayammum will be valid but the salaah will have to be repeated afterwards.[1]
11. Tayammum may be performed at any time to perform salaahs that have no fixed time. The Tayammum will of course **not** be valid if performed during the Makrooh salaah times.
12. If Tayammum was made before a Makrooh time and the Makrooh time then set in, the Tayammum will **not** become invalid, but a Sunnah salaah with no fixed time may be performed with it after the Makrooh time has expired.
13. When a person who is **not** a traveller performs salaah with Tayammum because of the absence of water, one will have to repeat the salaah afterwards. This is because not having water at home is rare. A traveller on the other hand need not repeat one's salaah because not finding water is quite a common occurrence

[1] Jamal and the footnote of Rowdha.

for travellers. While Ulama generally present this broad principle, this does not always apply to people at home and travellers in this way. If a person is living in a place where water is extremely scarce and performs salaah with Tayammum for a long period of time, one will **not** have to repeat the salaahs afterwards (after receiving enough water for wudhu). On the other hand, if a traveller happens to stay over at a town where water is unavailable (for wudhu), one will have to repeat the salaahs one performed with Tayammum even though one remained a traveller. Ulema state this ruling only because not having water at home (in a well-inhabited place) is rare.

Injunctions Pertaining to Masah on Socks

1. The (leather) socks should be worn when a person is in a state of perfect purity. Masah on the socks will **not** be permissible when a person washed one foot, wore the sock and then washed the other. Masah will be permissible in this case only when the first sock is removed and then replaced after both feet were washed.
2. If the socks were being worn after perfect purity had been attained but the wudhu broke before the foot of the sock could be put on, Masah on the socks will **not** be permissible.
3. If after making Masah on the socks, the socks are removed only a little and none of the area necessary to be washed in wudhu is exposed, it will still be permissible to make Masah on such socks.
4. Both feet together with the ankles must be covered by the socks. Masah will **not** be permissible if even a small part is exposed.
5. The Masah will **not** suffice if there is Najaasah beneath the socks.
6. Although is will suffice to wash the socks rather than make Masah over them, doing this is Makrooh.
7. Merely placing wet hands on the socks or allowing water to drip on to them will suffice similarly it will suffice to place wet hands or to allow water to drip on the head when making masah of the head.
8. It is Makrooh to make Masah more than once.
9. Whereas a person at home may make Masah for a single day only, a traveller may do so for three days and nights.
10. This time period is calculated from the time the wudhu breaks after wearing the socks.
11. The time period of three days and nights applies only to that traveller who is undertaking a long journey and who is **not** travelling for any sinful purpose. If the traveller is undertaking a short journey or is travelling for any sinful purpose, one will be able to make Masah for only a single day and night.
12. If a person at home embarked on a journey after wearing the socks, one will be able to complete only the period of a person at home because it was here that the time started.
13. If a person on journey returns home and has already made Masah on the socks for a day or more, the time period for Masah will expire immediately upon return.
14. However, if a traveller returns home and has **not** yet made Masah for a complete day and night, one is permitted to complete this period.

15. Whether at home or on a journey, when a person doubts whether the period of time has already expired or not one should regard it as being expired.
16. If a person removed either one or both socks before the time expires it will be necessary for one only to wash the feet. It will **not** be necessary to repeat the entire wudhu.
17. Salaah will be nullified when the time period expires during the salaah or if any of the feet become exposed during the salaah.
18. If Ghusl became Waajib for a person making Masah on the socks, the socks may be put on again only after the Ghusl.

Haidh (Menses)

1. The earliest age at which Haidh can occur is at 9 lunar years. Whatever blood appears before this age is because of some illness.
2. The minimum number of days for which Haidh lasts is one day and one night.
3. The maximum number of days for which Haidh lasts is fifteen days.
4. A woman need **not** make Qadhaa of the salaahs missed during her Haidh.
5. It is Haraam to fast while in the state of Haidh, but Qadhaa of these fasts is Waajib.
6. It is Mustahab for a woman experiencing Haidh to bath on all those occasions for which the Shari'ah does **not** require purity as a precondition, but for which it is recommended that others take a bath, e.g. the bath when entering into the state of Ihraam and the bath when staying over at Arafaat during the Hajj.
7. If Haidh starts when a woman is about to leave Makkah, the Tawaaful Widaa will **not** be Waajib for her.
8. The succession of fasts required for Kaffarah is **not** nullified by the interrupting period of Haidh.

Nifaas (After-Birth Bleeding)

The blood that flows after giving birth is referred to as Nifaas. The maximum period of Nifaas is sixty days (i.e. whatever flows after sixty days will **not** be regarded as Nifaas). However, the average period is forty days. There is no minimum period for Nifaas and even if very little flows after birth, it will be regarded as Nifaas.

1. The blood that flows after birth is regarded as Nifaas regardless of whether the child was fully formed or not and regardless of whether the child was alive or stillborn. If a clot or lump of flesh emerged that a midwife describes as a child being formed, then the bleeding that follows will be regarded as Nifaas.
2. When a pregnant women experiences bleeding as Haidh normally occurs, it will be regarded as Haidh, whether the foetus has started to move or not. As a result of this, salaah and fasting become Haraam for her and all regulations applicable to menstruating women will apply to her as well.
3. The blood that emerged before the birth and during the birth is neither regarded as Nifaas nor Haidh. It is only the blood flowing after birth that is regarded as Nifaas. Since the blood emerging during the birth is not regarded as Nifaas, neither will Ghusl be necessary nor will one's fast be broken. This means that the blood of Nifaas starts only after the child has been separated from the mother.
4. Yellow and brown blood emerging after birth will also be regarded as Nifaas.

The Chapter of Salaah

Factors that Prevent Salaah from Being Compulsory

If any of the following factors are found in a person, salaah will **not** be Waajib for him/her:

- Childhood (the person is not mature)
- Kufr (the person is a Kaafir)
- Insanity
- Unconsciousness
- Haidh
- Nifaas

The above are considered to be impeding factors.

1. When one of these factors are present when the time for salaah enters but has disappeared when the time for salaah expires, salaah will become Fardh if there is at least so much time left in which the Takbeer Tahreemah can be made. An example of this is when a woman's Haidh or Nifaas stops just before the time of a salaah expires. The condition however is that an impeding factor should **not** present itself within the period in which purity can be attained and salaah performed because its return will mean that salaah is no longer compulsory.

   An example of this is a child who came of age during the closing minutes of Asr but then became insane before the time expired. Another example is a person who regained ones sanity during this time but then became insane again or a woman whose Haidh stopped but she then became insane. Yet another example of this type is a woman who regained her sanity only to start menstruating before the expiry of the salaah time. If during the period between the impeding factors there was enough time to attain purity and perform four Rakaahs salaah, the salaah would be compulsory, otherwise not.

   If the above scenario took place during the times of Fajr, Zuhr or Isha, only these salaahs become compulsory. However, if it occurred during the time of Asr, the Zuhr salaah would also

become compulsory and if it was during the time of Isha, Maghrib would also become compulsory. A Hadith states that if a menstruating woman attains purity the duration of even one Rakaah before the rising of dawn, both the previous Isha salaah and Maghrib salaah become compulsory upon her. Similarly if she attains purity before the setting of the sun, both the Zuhr salaah and the Asr salaah become compulsory for her.[1]

2. If an immature child came of age after already performing a Fardh salaah, it will be Mustahab to repeat the salaah even though the time for the salaah had not yet expired. If while performing the salaah a child came of age because of age, it will be necessary to complete the salaah. Repeating it will however be Mustahab.
3. If during the opening times of a salaah there was no impeding factor and so much time passed in which the salaah could be performed. It was on only thereafter something like Haidh, Nifaas, insanity or unconsciousness took place. In such a case, the salaah would have become Waajib and Qadhaa will also be Waajib once the condition ends.
4. If Haidh started while a woman was performing a lengthy salaah and it was possible to have completed the salaah before it occurred, it will be Waajib to repeat the salaah.
5. If the time needed to complete two Rakaahs passed after the entry of a salaah time and then one fell unconscious or became insance or Haidh started, it would be Waajib for a woman who is a traveller to perform Qadhaa of that salaah.
6. When a person became insane or fell unconscious for an entire Salaah time, Salaah will neither be Waajib for him nor will it be necessary for him to repeat the salaahs he missed.
7. If a person lost her understanding because of a Haraam act such as intentionally drinking wine or because of taking medication without reason and knowing that it would deprive her of her understanding, it will be Waajib for her to repeat all the salaahs she misses in this condition. Qadhaa will however **not** be Waajib if she took the medication out of necessity and without knowing that it would cause her to lose her faculty of understanding. If the person lost her understanding because of an overdose of the medication, she will remain liable for Qadhaa because of the apparent error on her part.

[1] Bayhaqi.

8. If a person was forced to jump somewhere, thereby losing her understanding (in a fall or otherwise), Qadhaa will **not** be Waajib. Qadhaa will be Waajib only if the jump was unnecessary.
9. If a person lost her understanding after leaving the fold of Islaam and then embraces Islaam again after regaining her understanding, she will be liable for all the salaahs missed during the period of mindlessness. This stern ruling has been enforced because of the person leaving the fold of Islaam.
10. If a person loses her sanity after drinking liquor, the salaahs missed during the period of insanity need **not** be repeated. However, salaahs missed during the state of intoxication will have to be performed as Qadhaa.
11. A woman who has left the fold of Islaam or is intoxicated will **not** have to perform Qadhaa for the salaahs she missed during her menstrual cycles.
12. A woman need **not** perform Qadhaa for the salaahs missed when she menstruates or miscarries with Nifaas after taking some medication. This is because not performing salaah during the state of Haidh and Nifaas is an instruction and **not** an option.

1. It is Makrooh to perform Nafl salaah when the congregation has stood up for salaah and when the Khateeb (person delivering the Jumu'ah sermon) mounts the pulpit.[1]
2. Salaah is also Makrooh at sunrise for as long as it takes for the sun to rise as high as a spear's length above the horizon.
3. When the sun is at its zenith (at the centre of the sky directly above the head).
4. In evenings when the sun turns yellow until the time that it sets.
5. After performing Fajr Salaah until sunrise.
6. After performing Asr Salaah until sunset.
   In the last two instances, the Makrooh time will be extended if a person performed the Fajr and Asr salaahs during the earliest times. If the salaahs were performed later, the Makrooh time will be lessened.
7. Only those salaahs will be Makrooh during the above times that do not have a reason (for being performed during that time), such as general Nafl salaah. However, those salaahs that have a reason either before or with the salaah will **not** be Makrooh during these times (such as performing the two Rakaahs Sunnah of Zuhr after Asr when it was missed because Rasulullaah ρ did it[2]). Qadhaa salaah is also regarded as a salaah with a reason and can therefore be performed during the Makrooh times. During these times it is permissible to perform Qadhaa of Fardh and Sunnah salaahs as well as Qadhaa of those Nafl salaahs that one habitually performs. In fact, when a Sahabi τ performed the Sunnah of Fajr after the Fajr salaah, Rasulullaah ρ sanctioned his action[3].
8. It is permissible during the Makrooh times to perform Janaazah salaah, Sajdah Tilaawah, Sajdah Shukr, the Sunnah salaah after Tawaaf and the salaah for a solar eclipse.
9. If wudhu is made during the Makrooh times, it will be permissible to perform the two Rakaahs Sunnah for wudhu.
10. It is Makrooh to perform the two Rakaahs of Ihraam during these times.
11. When one enters the Masjid during the Makrooh times for I'tikaaf, while waiting for a salaah or for any other reason, it will **not** be Makrooh to perform the two Rakaahs Tahiyyatul Masjid.

[1] Footnote of Rowdha.
[2] Bukhaari and Muslim.
[3] Tirmidhi and Abu Dawood.

12. If one enters the Masjid during the Makrooh times for no other reason other than performing Tahiyyatul Masjid, performing it will be Makrooh. It will also be Makrooh to delay one's Qadhaa salaah specifically with the intention of performing it during the Makrooh times.

Exceptions to these Times At Certain places and During particular periods

1. It is **not** Makrooh to perform Nafl salaah when the sun is at its zenith on a Friday. In fact, Rasulullaah ρ forbade performing salaah during this time for all days apart from Fridays[1].
2. Salaah is **not** Makrooh at any time in Makkah and the Haram, even though it be the salaah after Tawaaf.
3. Salaah started during a Makrooh time will **not** be considered at all, just as fasting would be on the day of Eid. Therefore, when one vows to perform a salaah during a Makrooh time, the vow itself will **not** be valid. However, if the vow did **not** stipulate a Makrooh time and it happened to be fulfilled during a Makrooh time, the salaah will be valid because a reason was found for its performance.

[1] Shaafi'ee and Bayhaqi.

1. When a person needs to perform several consecutive Qadhaa salaahs, it will suffice to call out only one Adhaan and then individual Iqaamahs for every other salaah.
2. When a person combines two salaahs because of travelling or rain, Adhaan needs to be called out for only the first salaah and separate Iqaamahs should be called out for every salaah. This applies whether the combination of salaahs entails bringing a salaah forward (Taqdeem) or delaying a salaah (Ta'kheer). A narration of Bukhaari and Muslim reports from Hadhrat Jaabir τ that when Rasulullaah ρ combined the Maghrib and Isha salaahs at Muzdalifah, one Adhaan and two Iqaamahs were called out.
3. When calling out the Adhaan in a newborn's ear, it is **not** imperative for a male to do it. It will suffice for a female to do it.[1]
4. Apart from the five daily Fardh salaahs, the Shari'ah does **not** instruct the calling of the Adhaan and Iqaamah for any other salaah.
5. When a woman is performing salaah alone or when a group of women are performing salaah in congregation, it is Mustahab for them to call out only the Iqaamah and **not** the Adhaan.
6. It is Haraam for a woman to call out the Adhaan loudly or (even softly) with the intention of it being the Adhaan prescribed by the Shari'ah to call people for salaah.[2]
7. *Tarjee* is Sunnah in the Adhaan.[3]
8. *Tathweeb* is also Sunnah[4] i.e. to say "ألصلوة خير من النوم" after saying "حيّ على الفلاح" in the Fajr Adhaan.
9. If two Adhaans are called out for Fajr, *Tathweeb* is Sunnah in both.
10. The Adhaan will still be valid without the *Tathweeb*.
11. It is Sunnah to face towards the Qibla when calling out the Adhaan and the Iqaamah. It will be Makrooh to neglect this without good reason.
12. Following the proper sequence of words is a condition for Adhaan and failure to do so will invalidate the Adhaan. It is however permissible to add to the sequenced words.
13. While the phrases of the Adhaan should be uninterrupted, Adhaan will **not** be invalidated by a short silence or a few words said in

[1] Baghiyyah
[2] Jamal.
[3] Muslim, Abu Dawood, and Tirmidhi.
[4] Abu Dawood.

between. However, the Adhaan will be nullified if the silence is prolonged of if the speech is excessive.

14. If a blind person is in danger of falling into a well or if another emergency arises, it will be compulsory to interrupt the Adhaan warn the person or to tend to the emergency.
15. It is a precondition that the person calling out the Adhaan (called the Mu'adhin) should be a male Muslim of an understanding age.
16. The Adhaan of a child of understanding is valid.
17. The Adhaan of a female will **not** be regarded as Adhaan for males.
18. It is Mustahab for Adhaan to be called out in the state of wudhu.[1] It is Makrooh for a person without wudhu or for a *Junubi* to call out the Adhaan, the level of the Makrooh act being very severe in the case of the *Junubi*.
19. Every person hearing the Adhaan should reply to it, even though the person is a *Junubi* or menstruating.[2]
20. A person should repeat every word of the Adhaan and Iqaamah. However, when the Mu'adhin says "حيّ على الصلوة" and "حيّ على الفلاح", one should recite "لا حَوْلَ وَلا قُوَّةَ إلاَّ بِاللَّهِ ".[3] In reply to the words "قد قامت الصلوة", one should say, "أقامها الله وأدامها و جعلني من صالحي أهلها"[4]. Similarly, in reply to the words "ألصلوة خير من النوم", one should say "صدقت و بررت".
21. If a person is engaged in recitation of the Qur'aan or in Dhikr, it is Mustahab to stop to reply to the Adhaan.
22. It is Makrooh for a person to reply to the Adhaan while performing salaah. The salaah will however be completely nullified if she replied by saying "حيّ على الصلوة", "ألصلوة خير من النوم" or "صدقت و بررت" because such statements resemble common speech.
23. It is Mustahab to make du'aa during the Adhaan.[5]
24. The adhaan of Fajr can be given after half the night passes, however the Iqaamat is not permissible before Subhu Sadiq (pre-dawn).
25. While it is Makrooh to have a blind man be the only one in charge of calling out the Adhaan, it will **not** be Makrooh if there is another sighted person with him to inform him of the times.
26. It is **not** permissible for a person to call out the Adhaan in a non-Arabic language when there is someone who is able to call it out in Arabic.

---

[1] Tirmidhi, Dar Qutni, Baihaqi
[2] Muslim.
[3] Muslim.
[4] Abu Dawood.
[5] Tirmidhi.

Facing the Qiblah

1. If a person is **not** at all capable of facing the Qiblah, he may face in any direction possible. An example of such a person will be one who cannot move and has no one to assist him.
2. If a person is under threat of losing her life or property by facing the Qiblah and is forced to perform salaah in the direction in which the conveyance is facing, he will have to repeat the salaah afterwards.
3. If a person performing salaah on the ground purposely turns away from the Qiblah, the salaah will be invalid. However, if one turned away unintentionally and then turned back quickly, the salaah will **not** be nullified. If she could not turn back towards the Qiblah quickly, the salaah will be nullified.
4. If the person performing salaah was turned away from the Qiblah by another person, the salaah will **not** be invalid regardless of whether the person managed to turn back quickly or not. This is because the situation is a rare one. Salaah will however be nullified if a person was forced by another to talk in salaah.
5. If a person is travelling on a ship or another form of transport in which it is possible to face the Qiblah and perform all the postures of salaah, it will be Waajib to do so.

The Components of Salaah

Shart (شرط): These are the aspects of salaah that are Waajib but do not form part of the actual act of salaah.
Rukn (ركن): These are aspects that are Waajib in the salaah and form part of the act of salaah.
Sunnah (سنّة): These are aspects that are desired in salaah and which are a source of reward. They are however **not** Waajib. They are also referred to as *Mandoob* acts.

There are seventeen *Arkaan* (plural of Rukn) in salaah:

1. Intention
2. Takbeer Tahreemah (Takbeeratul Ihraam)
3. Qiyaam
4. Qiraa'ah (Al Faatihah and Bismillah is verse of Surah)
5. Ruku
6. Composure in Ruku
7. Standing erect after Ruku
8. Composure during the above posture
9. Sajdah
10. Composure in Sajdah
11. Sitting between the two Sajdahs
12. Composure during the above posture
13. Sitting at the end of the salaah
14. Reciting Tashahhud during this sitting
15. Sending salutations to Rasulullaah ρ (reciting *Durood*) during this sitting
16. Making the Salaam
17. Maintaining this sequence

There are six *Ab'aadh* Sunan (plural of Sunnah) in salaah:

1. Reciting the Du'aa Qunoot in the Fajr salaah and in Witr salaah of the last half of Ramadhaan
2. Remaining in a standing position when reciting the Qunoot
3. Reciting Tashahhud in the first sitting posture
4. Sitting for the first sitting posture
5. Sending salutations to Rasulullaah ρ (reciting *Durood*) during the first sitting

6. Sending salutations to Rasulullaah ρ as well as to his family during the second sitting

Other Sunan acts are not *Ab'aadh* but *Hay'aat*. The *Sunan Ab'aadh* are those Sunnah acts that if omitted can be compensated for by Sajdah Sahwi. On the other hand, those Sunnah acts that cannot be compensated for by Sajdah Sahwi are called *Sunan Hay'aat*.

Note: In salaah, the Rukn is like the head, the Shart like the life, the *Sunan Ab'aadh* like the limbs and the *Sunan Hay'aat* like the hair.[1]

[1] Footnote of Jamal.

Some Regulations Pertaining to the Intention

1. The intention should be simultaneous with the Takbeer Ihraam and it is Waajib to sustain it until the Takbeer has been completed.
2. If salaah was started with the intention of a particular Sunnah or Fardh salaah, the salaah will be nullified if during the salaah the intention was changed for another Sunnah or Fardh salaah. Even the salaah for which the second intention was made will **not** be attained.
3. Salaah will be invalid from the beginning if one started it with the intention of abandoning it in the second Rakaah or with the intention of abandoning it when a particular thing happens and it is certain or there is a possibility that such a thing will happen. Eg. Ruku sujood.
4. On the other hand, a fast will **not** break if a fasting person resolved to break it. The same will apply to Hajj.

The following intentions must be made when performing Fardh salaah:

1. The intention of performing salaah.
2. The salaah one intends performing must be specified. It will **not** suffice to merely make the intention of performing the salaah of the time.
3. It is also Waajib to make the intention of performing a Fardh salaah. It is **not** compulsory to say that the salaah is being performed for Allaah. It is also **not** Waajib to specify in the intention the number of Rakaahs being performed and to state that one is facing the Qiblah. However, salaah will **not** be valid if (for example) a person made the intention of performing three or five Rakaahs for the Zuhr salaah.
4. If one made the intention of performing Qadhaa salaah when performing a salaah on its time or made the intention of performing a salaah on its time when performing Qadhaa salaah, the salaah will be valid only if the true meaning was intended. Otherwise, it will **not** be valid on account of one making a mockery.
5. Salaah will be valid if one made a mistake in specifying whether a salaah is Qadhaa or not because overcast conditions prevented one from determining the correct time. For example, one thought that there was still time for salaah when it had already expired and was actually performing Qadhaa when one thought otherwise. It may also happen that one thought that the time was expired whereas it

actually had not. In this case one would have intended performing Qadhaa salaah when in actuality one is not.

The Two Types of Nafl Salaah

1) When performing that Nafl salaah which has a time or cause, it is Waajib for one to specify that one is performing Nafl salaah. For example, when performing the Eidul Adhaa of Duha salaah (commonly known as Chaast salaah), one needs to specify the salaah.

a. Rawaatib: (Those Sunnah salaahs performed either before or after the five Fardh salaahs). It is necessary to specify these salaahs with relation to the Fardh salaahs they are associated with, e.g. to say the Sunnah of Fajr, the Sunnah of Zuhr, etc.
b. When performing the Witr salaah, one should stipulate the Witr salaah in one's intention and **not** merely associate it with the Isha salaah because it is an independent salaah that is **not** dependant on the Isha salaah.
c. When performing more than one Rakaah of Witr, all the Rakaahs should be made with the intention of Witr, as is done in the Taraweeh salaah.

2) Mutlaq Nafl: These are those Nafl salaahs that have no time or cause. A person performs them when one wants for additional rewards. It is sufficient for these salaahs to merely make the intention of performing salaah.

The Location of the Intention

1. In all forms of Ibaadah, the heart is taken into consideration when formulating an intention. Merely stating an intention with the tongue when the heart has not formulated an intention is insufficient.
2. When the verbal intention does not correspond with the intention in the heart, salaah will still be valid. For example, one intended to perform Zuhr salaah, but instead of the word Zuhr, the word Asr escaped from one's lips. In this case, the Zuhr salaah will still be made.
3. If a person intentionally started Zuhr salaah before the sun had crossed its zenith, the salaah will be totally invalid. However, if it was done forgetfully, it will be regarded as Nafl salaah.

4. If a person performed salaah in a sitting posture because of an illness and then during the salaah one felt better (enough to stand) and still did not stand, one's salaah will be invalid.
5. If a Masbooq (one who joins the Imaam after the salaah has begun) joined the Imaam in Ruku and completed part of the Takbeer Tahreemah while in Ruku, the salaah will be invalid. If this was done intentionally, the entire salaah is null and void, otherwise it will still be regarded as Nafl.
6. If without good reason a person performing a Fardh salaah changed one's intention to Nafl, the entire salaah will be invalid.
7. If a person started a Fardh salaah in a sitting posture when one is capable of standing, the salaah will be invalid.

The Takbeer Tahreemah

1. It is Waajib to say the Takbeer Tahreemah audibly enough for one to at least hear oneself.
2. In those salaah where standing is Waajib, the complete Takbeer Tahreemah must be made while standing.

Raising the Hands

1. It is Sunnah to raise the hands when making the Takbeer Tahreemah.
2. The hands should be raised in such a manner that the tips of the fingers should be level with the upper edge of the ears while the two thumbs should be level with the earlobes. The palms ought to be level with the shoulders.
3. Raising the hands is Sunnah for every person performing salaah whether he is performing salaah standing or sitting down, whether he is an Imaam or a follower and whether he is performing Fardh salaah or Nafl.
4. It is best that one starts saying the Takbeer as soon as one starts raising the hands.[1]
5. If a person started saying the Takbeer without raising his hands, he may do so while still saying it. However, if the Takbeer has already been said, the hands should **not** be raised (because it has missed its position).

[1] Footnote of Rowdha.

6. It is Mustahab for both hands to be exposed (not hidden beneath a shawl) when raising them and that they are in a relaxed position; **not** too tightly closed nor spread too wide apart.

Qiyaam (Standing in Salaah)

1. Qiyaam is a Rukn in salaah. However, in Nafl salaah, it may be substituted with sitting.
2. In Fardh salaahs, Qiyaam will be substituted with sitting only when absolutely necessary.
3. If one can stand for salaah only with a support, it will be Waajib to use the support and then stand.
4. If due to paralysis or old age a person's back has been bent so much that she is close to the Ruku posture, Qiyaam will be made in this posture. If she is able to bow down lower for Ruku, she should do this.
5. If a person is capable of standing but unable to perform Ruku or Sajdah because of severe back pain, she will have to stand and then perform Ruku and Sajdah as best as possible. She should bend as much as possible and if this is not possible, she should merely bow her head and neck. If a support is necessary, it must be used and if she cannot even bow, she should use gestures to complete her Ruku and Sajdah. If a person can only stand or lie down, the Qiyaam will suffice for the sitting posture as well.
6. It is Makrooh to stand on one leg without a valid excuse.
7. It is also Makrooh to stand with both feet together.
8. It is Mustahab to have a space between the feet.
9. It is better to prolong the Qiyaam rather than prolonging the Ruku and Sajdah.
10. It is better to make the Sajdah longer than the Ruku.

The Person who is Incapable of Standing

Rasulullaah ρ said, "Perform salaah standing. If you are unable to do this, you may sit down, otherwise you may perform salaah while lying on your side."[1] A narration of Nasa'ee adds that one may even perform salaah lying on one's back.[2]

1. Being unable to stand does **not** only mean that one is totally unable to stand up. It also refers to people who fear death or great harm by standing or causing further difficulty in one's illness. One may sit in such cases.

---

[1] Bukhaari .
[2] Talkhees.

2. When a person fears harm from an enemy if he stands and performs salaah, he may do so while sitting but will have to repeat the salaah afterwards. Because this is a rare excuse.
3. It is **not** necessary to adopt a special manner of sitting. While one may sit in any manner, it will be Makrooh to sit on the buttocks with the legs folded in an upright position. This manner of sitting is prohibited because certain narrations describe it as resembling the posture of dogs and monkeys.[1] It is however best to sit in the Tashahhud posture.
4. When sitting and performing salaah, one should at least let the face or the forehead extend past the knees when bowing for Ruku.
5. If one bows so much that the forehead is in line with the Sajdah position, there will be no difference between the Ruku and the Sajdah.
6. If a person is able to perform the entire salaah in a standing posture when performing the salaah alone (because it is shorter), it is better for him to do this rather than performing the salaah in congregation when he will have to perform it part sitting and part standing. However, the salaah will still be valid if he opts to perform the salaah in congregation.
7. If a person is capable of standing only for the duration of reciting Surah Faatiha, after which he is forced to sit, he should complete the salaah with Surah Faatiha. If he started another Surah and was then forced to sit down, he may sit (and complete the Surah). It is **not** necessary to abandon the Surah to make Ruku.

The Person who is Incapable of Sitting

1. Incapability refers to extreme difficulty in sitting. Such a person may lie on his right side with his face and front of the body facing towards the Qiblah just as a dead person is laid in the grave.
2. If a person lies on his left side without a valid reason, the salaah will still be valid, although contrary to the Sunnah.
3. If a person is unable to lie on his side, he should lie on his back with the soles of his feet facing towards the Qibla. A pillow should then be placed beneath his head so that his face may look towards the Qibla.[2]
4. If unable to make gestures with the head, the person may perform with gestures of the eyelashes and eyes. If unable to do even this, the person may imagine bowing in Ruku and Sajdah.

[1] Footnote of Jamal.
[2] Mughnil Muhtaaj.

5. If a person cannot speak, recitation of the Qur'aan and Dhikr may be done in the heart. As long as a person is in his senses, salaah is never waived.
6. If an expert physician advises that a disease of the eye may be treated only by performing salaah in a sitting posture or while lying down, one may practise according to the advice if failure to do the treatment may result in blindness.
7. If while performing salaah a person was unable to remain standing, he should sit down and complete the salaah in the sitting posture. Similarly, if while performing salaah in a sitting posture (for good reason), a person found the strength to stand up, he should complete the salaah in a standing posture. In a like manner, if a person performing salaah while lying down discovers that he is able to complete the rest of the salaah while sitting or standing up, he should do so. (Salaah can therefore be completed in any manner one is capable of without having to start it all over again).
8. If while performing salaah a person was unable to remain standing (due to some illness), he should sit down and complete the salaah in the sitting posture. If unable to even sit, he may lie down. The same applies to Ruku and Sajdah. Similarly, if unable to complete the Surah Faatiha while standing, it may be completed while sitting when changing posture from standing to sitting the recitation should not be stopped.

Du'aa Istiftaah

It is Sunnah for the person performing salaah to recite the Du'aa Istiftaah after the Takbeer Tahreemah. However, reciting the Du'aa Istiftaah will **not** be Sunnah in the following circumstances:

1. One fears that by reciting the Du'aa Istiftaah, one will not be able to join the complete Surah Faatiha with the Imaam.
2. By reciting it, one fears that the time for the salaah will expire.
3. A person joins the Imaam in a posture other than Qiyaam. It is however still Sunnah to recite the Du'aa Istiftaah when one joined the Imaam during the final Tashahhud but the Imaam made Salaam before the person could sit down. It will also remain Sunnah when one joined the Imaam during the first Tashahhud but the Imaam stood up before the person could sit down.

4. The Du'aa Istiftaah is **not** Sunnah in the Janaazah salaah.[1]
5. The Sunnah of the Du'aa Istiftaah will be fulfilled by reciting any of the du'aas reported in the Ahadeeth. However, the best du'aa according to the Shaafi'ee Fiqh is the one narrated by Hadhrat Ali τ (إني وجهت وحهي...) and then the one narrated by Hadhrat Abu Hurayrah τ (أللهمّ باعد...).[2]
6. If a person intentionally omitted or forgot to recite the Du'aa Istiftaah and then started the Ta'awwudh, he should now **not** recite the Du'aa Istiftaah. It should also **not** be recited in any other Rakaah as compensation.
7. If a Masbooq joined the Imaam during the final Tashahhud, recited the Takbeer and then sat down but the Imaam then made Salaam just as he sat, he should stand up again (to complete the salaah) without reciting the Du'aa Istiftaah. This is because the location of the Du'aa Istiftaah has been lost. However, if the Imaam made Salaam before he could sit down, he should then remain standing and recite the Du'aa Istiftaah.
8. If a Masbooq joined the Imaam just as the Imaam was saying "Aameen", he should also say "Aameen" and then recite the Du'aa Istiftaah.

Ta'awwudh

Allaah says:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"When you recite the Qur'aan, then seek Allaah's protection from the accursed Shaytaan."[3]

1. Ta'awwudh (أَعُوْذُ بِلَّهِ مِنْ الشَّيْطَانِ الرَّجِيْم) should be recited after the Du'aa Istiftaah.
2. Although the Ta'awwudh is Mustahab in every Rakaah, it is more emphasised in the first Rakaah.

Qiraa'ah

1. It is necessary for the Imaam, the Muqtadi (follower) as well as for the person performing salaah individually to recite Surah Faatiha. This applies to both those salaahs in which the Qiraa'ah is silent as

[1] Mughni , Footnote of Rowdha
[2] Sharh Muhadhab.
[3] Surah Nahl, verse 98.

well as those in which the Qiraa'ah is audible. In audible salaahs, the Muqtadi should recite Surah Faatiha in a manner that only he can hear himself.

2. In audible salaahs, it is Mustahab for the Imaam to remain silent after reciting Surah Faatiha for a duration of time in which his followers can recite Surah Faatiha.

To prove the compulsory nature of reciting Surah Faatiha, a Hadith is quoted in which Rasulullaah ρ said, "The salaah of a person not reciting Surah Faatiha is not correct."[1] Imaam Bukhaari رحمه الله states that the Hadith is narrated from Rasulullaah ρ with *Tawaatur* that the salaah without Surah Faatiha is no salaah at all.[2]

The following are proofs of Surah Faatiha being Waajib for even the Muqtadi to recite:

a. Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ thrice repeated, "The salaah without Surah Faatiha is incomplete." When someone asked Hadhrat Abu Hurayrah τ whether the person following an Imaam should also recite Surah Faatiha, he replied, "Recite it silently to yourself."[3]
b. Hadhrat Anas τ reports that once after leading the salaah, Rasulullaah ρ asked the Sahabah ψ whether they were reciting anything behind the Imaam. When they replied in the affirmative, Rasulullaah ρ told them **not** to do that but rather to recite only Surah Faatiha to themselves.[4]
c. Hadhrat Ubaadah bin Saamit τ narrates that during one Fajr salaah, the Qiraa'ah seemed difficult for Rasulullaah ρ. After completing the salaah, he asked, "I see that you people are reading behind your Imaam?" When the Sahabah ψ replied that they were indeed reciting Qur'aan, he said, "Recite nothing besides Surah Faatiha because salaah is incorrect without Surah Faatiha."[5]

Note: Imaam Bayhaqi and others state that the Ahadeeth prohibiting recitation behind the Imaam refer to everything besides Surah Faatiha or they refer to the audible salaahs.

---

[1] Bukhaari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah.
[2] Ibn Khuzaymah.
[3] Muslim.
[4] Bukhaari in his Juz'ul Qairaa'ah.
[5] Ahmad and Bukhaari in his Juz'ul Qairaa'ah.

Note: The details of this discussion can be sourced in *Tuhfatul Ahwadhi* (a commentary of Tirmidhi), *Talkheesul Habeer, Kitaabul Qiraa'ah Khalfal Imaam of Bukhari Shareef* and *Juz'ul Qiraa'ah of Baihaqi.*

3. It is Waajib to recite Surah Faatiha in every Rakaah. It is however **not** Waajib for the Masbooq who is joining the Imaam in Ruku.
4. If a person joined the Imaam but was unable to complete Surah Faatiha when the Imaam proceeded to Ruku, it will not be necessary for him to complete the Surah Faatiha. He may proceed into Ruku with the Imaam and this Rakaah will be counted.[1]
5. Sequence is Waajib when reciting Surah Faatiha. Therefore, if a person intentionally reversed the sequence of the verses, the Qiraa'ah will be invalid. He will have to recite them all over again. If this was by mistake, the initial recitation that was in sequence will be made the foundation and the rest will be built upon it. It will then only be necessary to repeat the verses built upon the foundation. However, if some time has elapsed, it is best to recite Surah Faatiha all over again. For example, if a person recited from "**إيَّاك نعبد**" to the end of Surah Faatiha and then recited from "**بسم الله**" until "**مالك يوم الدين**", he will have to repeat the entire Surah Faatiha if he did so intentionally. However, if he did so in error, the portion from "**بسم الله**" until "**مالك يوم الدين**" will be considered as the foundation and all he needs to do is to add "**إيَّاك نعبد**" to the end of Surah Faatiha. If a person recited "**بسم الله**" and then proceeded to recite all of Surah Faatiha besides "**ألحمد لله**", he will **not** be able to build on the "**ألحمد لله**" if some time has passed. He will have to start Surah Faatiha all over again from "**بسم الله**".
6. If a person intentionally mixed up the recitation of the Tashahhud in such a manner that the meaning was corrupted, the salaah will be rendered invalid. If the act was not deliberate, the salaah will **not** be nullified but the Tashahhud will have to be repeated. If the meaning was not corrupted, the recitation will be sufficient.
7. The recitation of the verses of Surah Faatiha should follow in fluent succession. Therefore, if a person intentionally remained silent for a long period between the verses, the Qiraa'ah will be invalid and will have to be repeated all over again.
8. There is of course no harm in pausing for a short while between the verses.
9. The Qiraa'ah will however be nullified only if the pause between the verses was with the intention of terminating the Qiraa'ah.

---

[1] Footnote of Rowdha, Jamal.

10. The Qiraa'ah will be nullified if one recited Tasbeeh or anything else between the verses of Surah Faatiha, regardless of whether he recited for a short or a long time. This will apply only when the person performing salaah has **not** been instructed to recite what he did and if it was **not** in the interest of the salaah to say it. Therefore, salaah will **not** be nullified if the person said "Aameen" after Surah Faatiha or if he made Sajdah Tilaawah with the Imaam (in which Tasbeeh was recited). Similarly, the salaah will also **not** be nullified if the Muqtadi corrected the Imaam in salaah or if he made du'aa for Allaah's mercy or for protection from punishment when verses invoking such du'aas are recited. Such acts will **not** be deemed to disrupt the succession of verses and one may continue with the verses ahead.
11. The succession will however be disrupted by saying "ألحمد لله" in response to a sneeze.
12. The succession will **not** be disrupted if one remained silent during the recitation because of forgetfulness. He may continue from where he left off.

Reciting Bismillaah

1. "بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ " at the beginning of Surah Faatiha is a complete verse. It is also regarded as a complete verse at the beginning of every Surah of the Qur'aan apart from Surah Baraa'ah.[1]
2. It is Sunnah to recite Bismillaah before Surah Faatiha and before commencing a Surah in the audible salaahs.
3. It is Waajib to properly articulate every letter and *Tashdeed* in Surah Faatiha.
4. The Qiraa'ah will be incorrect if any letter or *Tashdeed* is omitted or if one letter is substituted with another, such as the letter ض . Qiraa'ah will also be incorrect if any such error is made that alters the meaning of a verse, e.g. reciting "أَنْعَمْتُ" or "أَنْعَمْتِ" instead of "أَنْعَمْتَ" or reciting "إِيَّاكِ" instead of "إِيَّاكَ". If alterations of this nature were made intentionally, the salaah will be invalid but if made erroneously, it is Waajib for the Qiraa'ah to be repeated.

Saying "Aameen"

1. It is Sunnah to say "Aameen" ("Accept, O Allaah!") after reciting Surah Faatiha whether it is recited in Salaah or not.

---
[1] Ibn Khuzaymah and Haakim.

2. It is Mustahab (necessary) for the Imaam, the Muqtadi (follower) as well as for the person performing salaah individually to recite Aameen. It should be recited audibly in the audible Salaahs.
3. If a person forgot to recite Aameen and continued his recitation, it will be considered forfeited and he will **not** be able to say it afterwards. Rasulullaah ρ said, "Say 'Aameen' when the Imaam says 'Aameen' because the angels also say 'Aameen'. The person whose 'Aameen' corresponds with the 'Aameen' of the angels will have all his previous sins forgiven."[1]

Recitation of the Qur'aan after Surah Faatiha

1. It is Sunnah for the Imaam as well as someone performing salaah by himself to recite some portion of Qur'aan after Surah Faatiha in the Fajr salaah and in the first two Rakaahs of every Fardh salaah.
2. Since this recitation is Sunnah, salaah will still be correct if it is **not** recited and there will also be no need to perform Sajdah Sahw.
3. It is **not** Mustahab to recite a Surah in the Janaazah salaah.[2]
4. When a Muqtadi can hear the Imaam reciting a Surah, in two audible Salaahs he should **not** recite a Surah but should listen attentively to the Imaam.
5. When the Imaam is reciting silently or when he cannot be heard because of factors such as being too far away or being deaf, it is Sunnah for the Muqtadi to also recite a Surah.
6. If the Surah was recited before Surah Faatiha, it will not be taken into consideration (the Sunnah will **not** be fulfilled).
7. A woman may only recite audibly when non-Mahram cannot hear her. She may therefore recite audibly when no one can hear her, when only other women can hear or when her voice reaches only Mahram men.
8. In the Mutlaq Nafl salaahs performed during the day, one should recite Qiraa'ah silently.
9. When performing Nafl salaahs during the night, one should recite in a voice that is neither too loud nor too soft. However, if a person nearby is sleeping or performing salaah and will be disturbed, one should recite softly. The Taraweeh salaah is an exception when recitation is loud.
10. It is Sunnah for the Imaam and Munfarid (person performing salaah by himself) to recite the Qiraa'ah silently in all salaahs apart from the first two Rakaahs of the Fajr, Maghrib and Isha salaahs as

---

[1] Bukhaari and Muslim.
[2] Al-Adhkaar.

well as the Jumu'ah, Eid, Khusoof[1], Istisqaa[2], Taraweeh and Ramadhaan Witr salaahs. Qiraa'ah in salaah after Tawaaf may also be audible if it is performed at night or at the time of Fajr.[3]

Saktah (Pauses in Recitation)

1. In audible salaahs, it is Mustahab for the Imaam to effect Saktah four times.
   - ❖ The first should be after the Takbeer Tahreemah so that the Du'aa Istiftaah may be recited.
   - ❖ Thereafter, the next Saktah should be a short one between the end of Surah Faatiha and the "Aameen" so that it becomes evident that the "Aameen" is **not** part of Surah Faatiha.
   - ❖ The third ought to be a lengthy Saktah after the "Aameen" to allow the followers to recite Surah Faatiha.
   - ❖ The next ought to be a short one between the end of the Qiraa'ah and the Takbeer of Ruku.[4]

The Ruku

1. If a person is unable to bow in Ruku without a support or assistance from another, it will be necessary to use the support or assistance to make the Ruku.
2. If a person is totally unable to make Ruku, he may do so with gestures of the eyes while standing in Qiyaam.
3. Composure is Waajib in Ruku. The least degree of composure is for all the body parts to be at rest or for there to be a (noticeable) distinction between bowing down and standing erect again.
4. A precondition of Ruku is that one should **not** intend bowing down for any other reason.
5. Therefore, if one recited a verse requiring a Sajdah and then started to make the Sajdah, deciding only when reaching the Ruku posture to rather remain in Ruku rather than to proceed with the Sajdah, the Ruku will be invalid. This is because one did **not** make the explicit intention of going into Ruku, which is a precondition for the validity of the Ruku. One should then return to the standing position and repeat the Ruku.

---

[1] Salaah performed when a solar eclipse takes place.
[2] Salaah performed when rain is desperately needed.
[3] Fat'hul Wahhaab with Jamal.
[4] Al - Adhkaar

6. It is Mustahab to start saying the Takbeer when one starts to bow down and to prolong the words of Takbeer until one has properly settled into the Ruku posture. In this manner, no part of the salaah will be without Dhikr. This applies to the Takbeers recited every time one changes postures.

I'tidaal (Standing between the Ruku and Sajdah)

1. While I'tidaal is a Rukn, it is **not** an objective in itself.
2. The Waajib duration of the I'tidaal is to return to the posture one was in before the Ruku, whether one was standing or sitting.
3. If one was proceeding from Ruku to Sajdah and happened to fall down before achieving composure, one will have to return to the Ruku posture, gain one's composure and then proceed to the I'tidaal posture. If one happened to fall after being composed in Ruku, one may stand up straight into the I'tidaal posture and then proceed into Sajdah.
4. Composure is Waajib in I'tidaal just as in Ruku.
5. It is also necessary for one to stand up from Ruku for no other purpose but for I'tidaal. If one got up from Ruku on seeing something that frightened one, the posture will **not** be regarded as I'tidaal.
6. It is Waajib **not** to prolong the I'tidaal.
7. It is Mustahab to raise the hands as described earlier when proceeding into the I'tidaal posture.
8. If one was unable to stand up from Ruku for some reason, one may proceed directly into Sajdah, in which case the need for I'tidaal will be waived. However, if before placing the forehead on the ground, one regained the ability to stand up, it will be Waajib to proceed to the I'tidaal posture before going into Sajdah. One should **not** return to the I'tidaal posture if the ability to stand was regained **after** placing the forehead on to the ground. Returning to the I'tidaal posture in this case will nullify the salaah if one knew that he was **not** supposed to do this. If it was done out of ignorance, the salaah will **not** be nullified.
9. When proceeding into the I'tidaal posture, it is Mustahab to raise the hands, as described earlier. One should start raising the hands as soon as one starts to lift the head from Ruku and drop them only when one is standing erect in the I'tidaal posture.

Qunoot

The word Qunoot (قنوت) has several meanings in Arabic. It refers to du'aa, humility, Ibaadah, obedience, silence, salaah, standing in salaah, standing for a long period in salaah and even perpetual obedience. In the context under discussion, it refers to the particular du'aa recited during Qiyaam.[1]

- A Hadith states that for a month Rasulullaah ρ recited the Qunoot to curse the people who killed some Sahabah ψ at Bir Ma'oona. Although Rasulullaah ρ stopped this afterwards (after a month), he continued reciting Qunoot in the Fajr salaah until he left this world.[2]
- Hadhrat Abu Raafi τ reports that Hadhrat Umar τ recited the Qunoot during the Fajr salaah.
- Hadhrat Aswad رحمه الله reports that he had performed salaah behind Hadhrat Umar τ both on journey and in Madinah and found him reciting the Qunoot only during the Fajr salaah.[3]
- An authentic narration from Hadhrat Abdullaah bin Ma'qal states that Hadhrat Ali τ also recited the Qunoot during the Fajr salaah.[4]

The words of the Qunoot are ... اللهم اهدني فيمن هديت و عافني

1. It is Mustahab to recite the Qunoot during the I'tidaal of the second Rakaah of Fajr and the I'tidaal of the Witr salaah during the last half of Ramadhaan.
2. The Imaam should **not** only make du'aa for himself but should use plural pronouns when making du'aa because Rasulullaah ρ prohibited Imaams from making du'aa only for themselves. Making du'aa only for themselves has been described as misappropriation of trust.[5]
3. It is Sunnah to recite Durood after the Qunoot.[6]
4. It is also Mustahab to recite the Qunoot in the other four Fardh salaahs when the Muslim masses are suffering drought or any other calamity.
5. While Imaams should recite the Qunoot loudly, the Munfarid should recite it silently. This applies to both the Qunoot in Fajr and the Qunoot Naazilah.
6. The Muqtadi should say 'Aameen' to the du'aas of the Imaam and may also say words of praise for Allaah with the Imaam or merely

---

[1] Footnote of Jamal.
[2] Ahmad and Daar Qutni.
[3] Bayhaqi.
[4] Bayhaqi, Shaafi'ee and Talkhees.
[5] Abu Dawood and Tirmidhi.
[6] Nasaa'iee

listen to it. (the words of praise start from "فإنّك تقضي" until the words "فلك الحمد على ما قضيت").

7. If the Muqtadi is too far away to hear the Imaam reciting the Qunoot, he should recite it himself.
8. It is Mustahab to raise the hands (as in duaa) when reciting the Qunoot but it is **not** Mustahab to wipe the hands over the face after completing. In *Majmoo*, Imaam Bayhaqi رحمه الله is quoted to have said that wiping of the face after du'aa in Salaah has neither been proven by any Hadith, any report of a Sahabi τ, any action of a predecessor or any process of analytical deduction.
9. A verse of the Qur'aan that is a du'aa or that resembles a du'aa may be recited as Qunoot. Any other verses will **not** be regarded as Qunoot.
10. Qunoot recited before going into Ruku will **not** be taken into consideration and will have to be repeated after the Ruku. Thereafter, Sajdah Sahw will also have to be made.[1]

Sajdah

1. It is Waajib to place the forehead on the ground during Sajdah. It will **not** suffice to place only one of the sides of the forehead on the ground.
2. For the forehead to merely touch the ground in Sajdah is insufficient. The weight of the head and neck should be applied to the place of Sajdah so that the forehead is firmly stationed on the ground.
3. When making Sajdah on a soft place, sufficient weight should be applied to make the place subside somewhat.
4. It is necessary for the hands, knees and feet to be on the ground.
5. Sajdah will however be in order if the nose does not touch the ground.
6. It is Waajib for the forehead to touch the ground without anything between some part of the forehead and ground.
7. When making Sajdah on one's turban or garment, the Sajdah will be correct only if the turban does **not** move with the movements of the person. If it does move, the Sajdah will be incorrect.
8. If one is wearing a bandage over the forehead because of an injury, Sajdah may be made on the bandage without the need of repeating it afterwards.

[1] Kitaabul Umm.

9. Composure is Waajib in Sajdah as well. It is also necessary that when proceeding for Sajdah, one has the intention of Sajdah. If one merely fell down after the I'tidaal, this will **not** be regarded as Sajdah. The person will have to return to I'tidaal and then go into Sajdah.

Sitting between the Two Sajdahs

1. After completing the Sajdah, it is Waajib sit in a composed manner. There should be no other intentions when sitting up, neither should this sitting posture be too long.
2. It is Sunnah to sit in the *Iftiraash* position. This means that one should spread the left foot on the ground, sit on it and keep the right foot erect.
3. If there is no Tashahhud to be recited after the second Sajdah, it is Mustahab to sit a while. This is called Jalsah Istiraaha and the *Iftiraash* position should be adopted here as well.
4. When one gets up either after the Jalsah Istiraaha or without the Jalsah Istiraaha, it is Sunnah to get up while placing the hands on the ground.

Tashahhud and Sitting for Tashahhud

1. Both are Fardh at the end of the salaah and Sunnah in between the salaah.
2. It is **not** compulsory to adopt any particular position during this time, but it is Sunnah to adopt the *Iftiraash* position during the intermediate sitting posture and the *Tawarruk* position during the final sitting.
3. The Masbooq should sit in the *Iftiraash* position when the Imaam is in the final sitting.
4. A person should also sit in the *Iftiraash* position when he intends to perform Sajdah Sahw (thereafter the *Tawarruk* position should be adopted until Salaam is made).
5. When one reaches the Hamzah (إ) of the word "إلاّ الله ", it is Mustahab to lift the index finger of the right hand. One should however **not** keep moving the finger. However, if one does keep the finger moving, salaah will still be valid (although the act is Makrooh).
6. The final sitting is Waajib and it is also Waajib in this sitting to send salutations (recite Durood) to Rasulullaah ρ. Sending salutations to the family of Rasulullaah ρ is Sunnah. According to Imaam

Shaafi'ee رحمه الله , the family of Rasulullaah ρ refers to the Banu Haashim and Banu Abdul Muttalib tribes. Some scholars are of the opinion that it refers to all Muslims.

7. In the first sitting, it is Sunnah to send salutations to Rasulullaah ρ.
8. It is also Sunnah to raise the hands when saying the Takbeer for standing up from the first sitting. This is proven from a narration of Bukhaari.
9. If a person in unable to recite Arabic, the first Tashahhud, the Qunoot, the Tasbeehaat and other forms of Dhikr may be rendered in another language.

The Salaam

1. Salaam is also a Rukn of salaah.
2. It will suffice to say only "عليكم السلام".
3. It is however **not** permissible to say "سلامٌ عليك".
4. It is **not** Fardh (but Sunnah) to intend terminating the salaah with the Salaam.
5. It is Waajib to turn the head when sitting and making Salaam.
6. It is Sunnah to turn the head for the second Salaam.
7. The following of the Muqtadi terminates as soon as the Imaam says the first Salaam. He is then at liberty to either make the Salaam or recite some additional du'aas before doing so.
8. If the Masbooq is sitting in the first sitting (which is the second for the Imaam), he may also sit a while longer after the Imaam makes Salaam. This is however Makrooh. If it is **not** the first sitting for him, he will have to stand up immediately after the Imaam's second Salaam. Intentionally remaining seated after this will nullify his salaah.